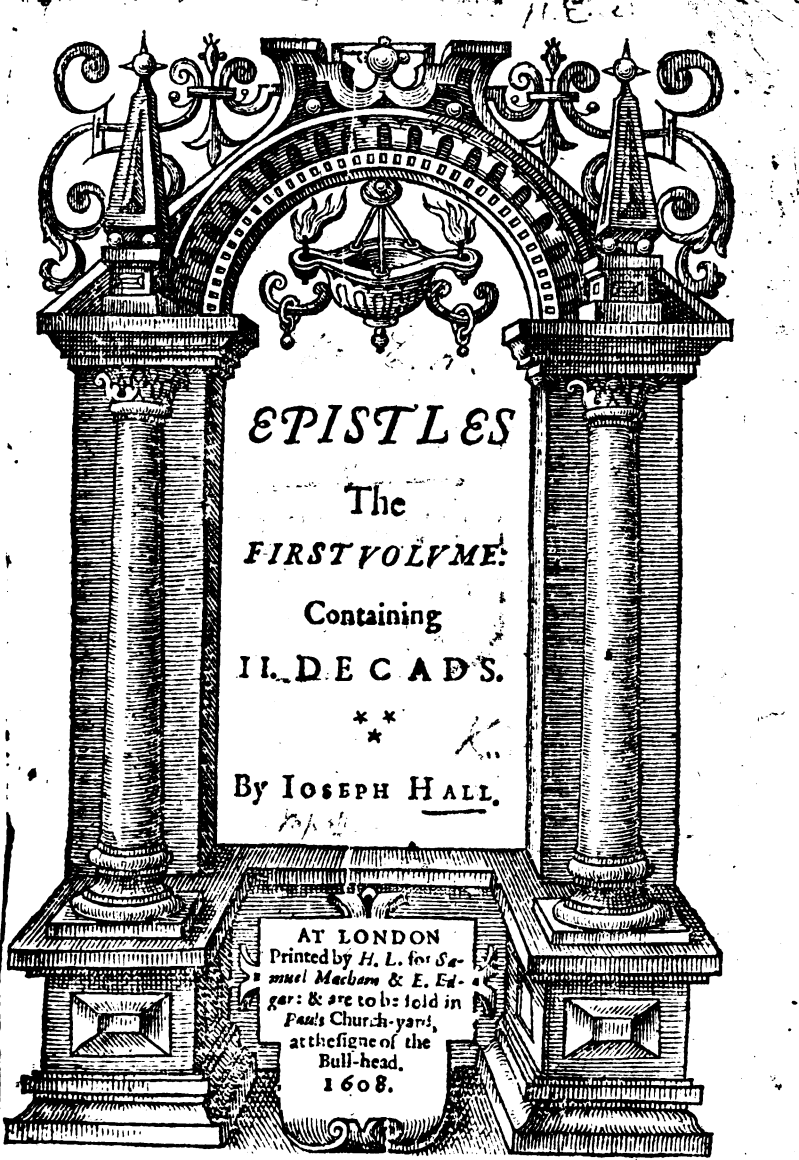
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EPISTLES

The

FIRST VOLVME:

Containing

II. DECADS.

* *
*

By IOSEPH HALL.

AT LONDON
Printed by H. L. for Samuel Macham & E. Edgar: & are to be sold in Paul's Church-yard, at the signe of the Bull-head.
1608.

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MVSEVM
BRITAN
NICVM

30d

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TO THE HIGH AND MIGHTIE PRINCE, HENRIE, PRINCE OF GREAT *Britaine*, Sonne and Heyre Apparant to *our Soueraigne Lord*, IAMES, *King* of Great *Brit.* &c. all glorie in either world.

MOst gracious Prince:

IT *is not from any conceit of such worth in my labors, that they durst looke so hye. A lower Patronage would haue serued an hyer work.*

Ft

It were well, if ought of mine could bee worthie of popular eyes. Or if I could wring ought from my ſelfe, not vnworthie of a iudicious Reader; I knowe your Highneſſe wants neither preſents, nor counſells: preſents from ſtrangers, counſells from your teachers; neither of them matcheable by my weakeneſſe: Only duty herein excuſes mee from preſumptiõ. For, I thought it iniuſtice to deuote the fruite of my labour, to any other hand beſide my Maiſters: which alſo I knewe to bee as gratious, as mine is faithfull. Yet (ſince euen

good

good affections cannot warrant too much vilenesse in gifts to Princes) lest while my modesty disparages my worke, I should hazard the acceptation; heere shall your Grace finde varietie, not without profite. I hate a Diuine, that would but please; and, withall, thinke it impossible for a man to profit, that pleaseth not. And if, while my stile fixeth it selfe vpon others, any spirituall profite shall reflect vpon your H. how happie am I! who shall euer thinke, I haue liued to purpose, if (by the best of my studies) I shall haue done any good

office

office to your Soule. Further (which these times account not the least prayse) your Grace shal herein perceiue a new fashion of discourse, by Epistles; new to our language, vsual to others: and (as Noueltie is neuer without some plea of vse) more free, more familiar. Thus, we do but talke with our friends by our pen, and expresse our selues no whit lesse easily; some-what more digestedly.

Whatsoeuer it is, as it cannot be good enough to deserue that countenance; so, the countenance of such Patronage shall make it

wor-

worthie of reſpect from others. The God of Princes protect your perſon, perfect your graces, and giue you as much fauour in heauen, as you haue honour on earth.

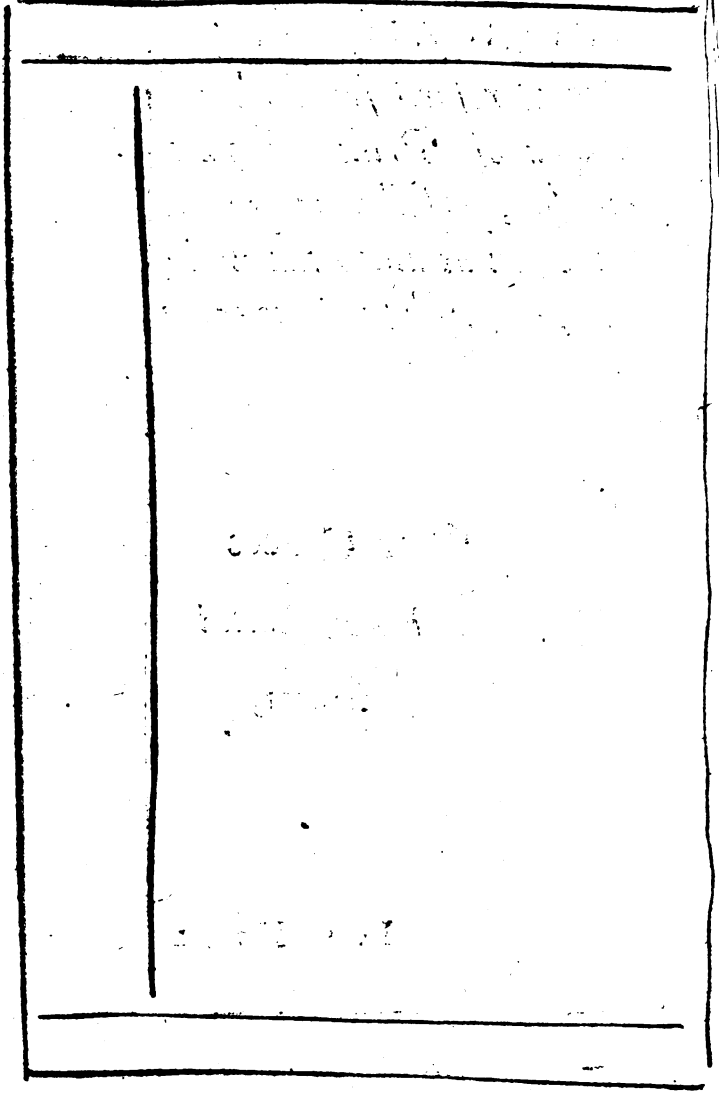
Your Graces

humbly-deuoted

ſeruant,

Ios. Hall.

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EP. I.

To IACOB WADSWORTH,

Lately reuolted, in *Spayne.*

EP. I. Expoſtulating for his departure, and perſwading his returne.

HOw vnhappily is my ſtile changed! Alas, that to a friend, to a brother, I muſt write as to an Apoſtate, to an aduerſary! Dooth this ſeem harſh? you haue turned it, by beeing turned, your ſelfe. Once,

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the ſame walls held vs in one louing ſociety; the ſame Dioceſs, in one honourable function; Now, not one Land, and (which I lament) not one Church: you are gone, we ſtand and wõder. For a ſheep, to ſtray through ſimplicitie, is both ordinarie and lamentable: but, for a ſhepheard is more rare, more ſcandalous. I dare not preſume ouer-much, vppon an appeale to a blinded conſcience. Thoſe, that are newly come from a bright candle into a dark roome, are ſo much more blinde, as their light was greater; and the pureſt yuorie turneth with fire into the deepeſt black. Tell vs yet by your old ingenuitie, and by thoſe ſparks of good which yet (I hope) ly couered vnder your cold aſhes, tell vs, what diuided you? Your motiues ſhall once bee ſcanned before an higher barre.

Shame not to haue the weake eyes of the world see that, which once your vndeceiueable Iudge shall see, and censure. What sawe you, what heard you a-new, that might offer violence to a resolued minde, & make it either to alter, or suspend? If your reasons be inuincible; informe vs, that we may follow you: but if (as they are) slight and feeble; returne you to vs: returne, and thinke it no shame to haue erred, iust shame to continue erring. What such goodly beautie sawe you in that painted, but ill-fauored strūpet, that should thus bewitch you, so to forget your selfe, and contemne the chaste loue of the Spouse of your Sauiour? I sawe her, at the same time in her gayest dresse: Let my soule neuer prosper, if I could see any thing worthie to commaunde affection.

I ſaw, and ſcorned: you ſaw, and adored. Would God your adoration were as farre from ſuperſtition, as my ſcorne from impietie. That God iudge betwixt vs, whether heer in erred; yea, let men iudge, that are not drunke with thoſe Babyloniſh dreggs. How long might an indifferent eie looke vpon the comicall and mimick actions in thoſe your myſteries that ſhould be ſacred (your magicall exorciſmes, your clericall ſhauings, your vncleanly vnctions, your croſſings, creepings, cenſings, ſprinklings, your cozening miracles, gariſh proceſſions, burning of noone-daie, chriſtning of bells, marting of pardons, toſſing of beades, your ſuperſtitious hallowing of candles, waxe, aſhes, palmes, chriſme, garments, roſes, ſwords, water, ſalt, the Pontificall ſolemnities of your great

mai-

maſter, and what-euer your new mother hath, beſides, plauſible) before he ſhould ſee ought, in all theſe, worthy of anie other intertainment, then contempt! Who can but diſdaine, that theſe things ſhould procure anie wiſe proſelyte? Cannot your owne memorie recount thoſe trulie religious ſpirits, which having ſought *Rome* as reſolued *Papiſtes*, haue left the World as holie Martyrs; dying for the deteſtation of that vvhich they came to adore? Whence arise? They heard and magnified that, which they novv ſavve, and abhorred. Their fire of zeale brought them to the flames of Martyrdome. Their innocent hopes promiſed them Religion: they founde nothing but a pretence; promiſed deuotion, and beholde idolatrie: they ſaw, hated, ſuffered, and now raigne; vvhiles

you wilfully, and vnbidden, will loſe your ſoule, where others meant to loſe, and haue found it. Your zeale dyes, where theirs began to liue: you like to liue, where they would but die. They ſhall comfort vs, for you: they ſhall once ſtand vppe againſt you: While they would rather dye in the heat of that fire, then liue in the darkeneſſe of their errors; you rather dye in the Egyptian darkneſſe of errours, then liue in the pleſant light of truth. Yea, I feare, rather in another fire, then this light.

Alas! what ſhall wee looke for of you? Too late repentance, or obſtinate errour? Both miſerable. A *Spina*, or a *Staphylus*? Your friends, your ſelfe, ſhall wiſh you rather vnborne, then either.

O thou, which art the great ſhep-

heard

heard, great in power, great in mercie, which leaueſt the ninetie & nine to reduce one, fetch home (if thy will bee) this thy forlorne charge: fetch him home, driue him home to thy fold, though by ſhame, though by death. Let him once recouer thy Church, thou him, it is enough. Our common Mother I knowe not whether more pitties your loſſe, or diſdeignes thus to bee robb'd of a ſonne; Not for the neede of you; but her owne pietie, her owne loue. For, howe many troupes of better informed ſoules hath ſhee euerie day returning into her lap; now breathing from their late Antichriſtianiſme, and embracing her knees vppon their owne? Shee laments you, not for that ſhee feares ſhee ſhall miſſe you; but, for that ſhee

knowves you shall want her. See you her teares, and doo but pittie your selfe as much as thee you. And, from your Mother, to descende to your Nurse; Is this the fruit of such education? Was not your youth spent in a societie of such comely order, strict gouernment, wise lawes, religious care (it vvas ours: yet, let mee praise it, to your shame) as maie iustlie challenge (after all bragges) either RHEMES, or DOVVAY, or if your Iesuites haue anie other denne more cleanlie, and more worthie of ostentation? And coulde you come out, fresh and vnseasoned, from the middest of those salt waues? Could all those heauenlie showers fall beside you, while you, like a *Gedeons* fleece, want moisture? Shall none of those diuine principles, which your youth seem'd

to

to drinke-in, check you in your new errours? Alas! how vnlike are you to your selfe, to your name? *Jacob* wrestled with an Angell, and preuailed: you grapple but with a Iesuite, and yield. *Jacob* supplanted his brother: an *Esau* hath supplanted you. *Jacob* changed his name for a better, by his valiant resistance: you, by your cowardlie yielding, haue lost your owne. *Jacob* stroue with God, for a blessing: I feare to saie it, you against him for a curse; for, no common measure of hatred, nor ordinarie opposition, can serue a reuolter: Either you must be desperatelie violent, or suspected. The mightie one of *Israel* (for hee can doo it) raise you fallen, return you wandred; and giue you grace at last to shame the Diuel, to forsake your stepmother, to acknowledge your true Parent, to sa-

tisfie

tisfie the world, to saue your owne soule. If otherwise; I will say of you, as *Ieremie* of his Israelites (if not rather with more indignation) *My soule shall weepe in secret for your reuolt, and mine eyes shall drop down teares, because one of the Lords flocke is caried away captiue.*



To my Lord and Patron, the Lord DENNY, Baron of *Waltham*.

EP. 2. *Of the Contempt of the world.*

MY Lord, my tongue, my penne, and my heart, are all your seruants; when you cannot heare mee, through distance, you must see me in my Letters. You are now in the Senate of the Kingdom, or in the concourse of the City, or perhaps (tho more rarely) in the royal face of the Court. All of them,

places

places fit for your place. From all these, let mee call off your minde to her home aboue; and, in the midst of businesse, showe you rest: If I may not rather commend, then admonish, and before-hand confesse my counsell superfluous, because your holy forwardnesse hath preuented it. You can afford these, but halfe of your selfe: The better part is better bestowed; Your soule is still reuired, and reserued. You haue learned to vouchsafe these worldly things, vse, without affection; and knowe to distinguish wisely, betwixt a Stoicall dulnesse, and a Christian contempt: & haue long made the world, not your God, but your slaue. And, in truth (that I may loose my selfe into a bold and free discourse) what other respect is it worthy of? I would adore it on my face, if I could see any Maiestie,

that might commaund veneration. Perhaps, it loues me not ſo much, as to ſhowe me his beſt. I haue ſought it enough: and haue ſeene what others haue doted on; and wondred at their madneſſe. So may I look to ſee better things aboue, as *I* neuer could ſee ought heere, but vanitie & vileneſſe.

What is fame, but ſmoke? and metall, but droſſe? and pleaſure, but a pill in ſuger? Let ſom gallants condemne this, as the voice of a Melancholike ſcholler: *I* ſpeake that which they ſhall feele, and ſhall confeſſe. Tho *I* neuer was ſo, *I* haue ſeen ſom as happy as the worlde could make them: and yet I neuer ſaw any more diſcontented. Their life hath beene neither longer, nor ſweeter, nor their heart lighter, nor their meales hartier, nor their nights quieter, nor their

cares fewer; nor their complaints. Yea, wee haue knowen ſome, that haue loſt their mirth when they haue found wealth; and at once haue ceaſed to be merrie and poore. All theſe earthly delights, if they were ſound, yet how ſhort they are! and if they could be long, yet how vnſound! If they were ſound, they are but as a good day betweene two agues, or a ſunne-ſhine betwixt two tempeſts. And if they were long, their hony is exceeded by their gall. This ground beares none but maples, hollow, and fruitleſſe; or, like the bankes of the dead ſea, a faire apple, which vnder a red ſide containes nothing but duſt. Euery flower in this garden either prickes, or ſmells ill. If it be ſweet, it hath thornes: and if it haue no thorns, it annoies vs with an ill ſent. Go then, ye wiſe idolatrous Paraſites, & erect

ſhrines,

ſhrines, and offer ſacrifices to your God, the World; and ſeeke to pleaſe him with your baſe and ſeruile deuotions: It ſhall be long enough ere ſuch religion ſhall make you happy. You ſhall at laſt forſake thoſe altars, empty and ſorrowfull. How eaſie is it for vs Chriſtians, thus to inſult ouer the worldling, that thinkes himſelfe worthy of enuie? How eaſie to turne off the World with a ſcornefull repulſe; and when it makes vs the Diuels proffer, *All theſe will I giue thee*, to returne *Peters* anſwer, *Thy ſiluer & thy gold periſh with thee?* How eaſie to accoũt none ſo miſerable, as thoſe that are rich with iniurie, and growe great by being conſcious of ſecret euils? Wealth and honor, whẽ it coms vpon the beſt terms, is but vain; but, when vpõ ill conditions, burdenſom. When they are at the beſt, they are

ſcarce

scarce friends; but, when at the worst, tormentors. Alas! how ill agrees a gay coate, and a festered heart? what auailes an high title, with an hell in the soule? I admire the faith of *Moses*: but, presupposing his faith, I wonder not at his choice. He preferred the afflictions of *Israel*, to the pleasures of *Egypt*; and chose rather to eate the Lambe, with sowre herbs, then all their flesh-pots: For, how much better is it to be miserable then guilty? and what comparison is ther betwixt sorrow and sinne? If it were possible, let mee bee rather in hell without sinne, then on earth wickedly glorious. But, how much are wee bound to God, that allowes vs earthlie fauours, without this opposition! That GOD hath made you at once honourable and iust, and your life pleasant and holy, and hath giuen you

an high ſtate with a good heart; are fauours, that looke for thanks. Theſe muſt bee acknowledged, not reſted in: They are yet higher thoughts that muſt perfect your contentment.

What God hath giuen you, is nothing to that he meanes to giue: He hath beene liberall; but, hee will be munificent. This is not ſo much as the taſte of a full cup. Faſten your eyes vpon your future glory, and ſee how meanly you ſhall eſteeme theſe earthly graces. Here, you command but a little pittance of mould (great indeede, to vs; little, to the whole): there, whole heauen ſhall bee yours. Heere you commaund, but as a ſubiect: there you ſhall raigne as a King. Heere, you are obſerued; but ſometimes with your iuſt diſtaſte: There, you ſhall raigne with peace, and ioy. Heere, you are noble among men;

there, glorious amongst Angels. Here, you want not honour; but you want not crosses: there, is nothing but felicity. Here, you haue some short ioyes: there, is nothing but eternity. You are a stranger, heere; there, at home. Here, Satan tempts you, and men vexe you: there, Saints and Angels shall applaud you; and God shall fill you with himselfe. In a word, you are onely blessed here, for that you shall be.

These are thoughts worthy of greatnesse: which, if we suffer either imployments, or pleasures to thrust out of our doores, wee doe wilfully make our selues comfortlesse. Let these still season your mirth, & sweeten your sorrowes, & euer interpose thēselues betwixt you & the world. These, only, can make your life happy, and your death welcome.

To



To my Lord HAY, H. and P.

EP. 3. *Of True Honour.*

MY Lord, it is safe to complaine of Nature where Grace is, and to magnifie Grace, where it is at once had, and affected. It is a fault of Nature, and not the least, that as she hath dim eies, so they are mis-placed. She lookes still, either forward, or downward, forward to the obiect she desires, or downward to the meanes:

Neuer turnes her eyes either backward, to see what she was; or vpward, to the cause of her good: Whence, it is iust with God to with-hold what hee would giue, or to curse that which he bestowes; and to besot carnall minds with outward things, in their value, in their desire, in their vse: Whereas true wisedome hath cleare eyes, and right set; and therefore sees an inuisible hand in all sensible euents, effecting all things, directing all things to their due end; sees on whom to depend, whom to thanke. Earth is too lowe, and too base, to giue bounds vnto a spirituall sight. No man then can truely knowe what belongs to wealth, or honour, but the gracious; either how to compasse them, or how to prize them, or how to vse them. I care not how manie thousand wayes there are to seeming ho-

nour,

nour, beſides this of vertue: they all (if more) ſtill leade to ſhame: Or what plots are deuiſed to improue it; if they were as deepe as hell, yet their end is loſſe. As there is no counſell againſt God: ſo there is no honour without him. Hee enclines the hearts of Princes to fauour; the hearts of inferiours to applauſe. Without him, the hand cannot moue, to ſucceſſe; nor the tongue, to praiſe: And what is honour without theſe? In vaine doth the world frowne vpon the man, whom hee meanes to honour; or ſmile, where hee would diſgrace. Let mee then tell your L. who are fauorites in the Court of heauen; euen whiles they wander on earth: Yea, let the great King himſelfe tell you, *Thoſe that honour mee, I will honour*. That men haue the grace to giue honour to

God, is an high fauour: but, becauſe men giue honour to God (as their duty) that therfore God ſhould giue honour to men, is to giue, becauſe hee hath giuen. It is a fauour of God, that man is honoured of man like himſelfe: but, that God alloweth of our endeuours as honour to himſelfe, is a greater fauour then that vvherewith hee requites it.

This is the goodneſſe of our God: The man that ſerues him, honours him: and whoſoeuer honours him with his ſeruice, is crowned with honour. I challenge all times, places, perſons: who euer honour'd God, and was neglected? VVho wilfully diſhonoured him, and proſpered? Turne-ouer all Records; and ſee howe ſucceſſe euer bleſſed the iuſt, after manie daungers, af-

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ter manie ſtormes of reſiſtance, and leſt their concluſion glorious; how all godleſſe plots, in their looſe, haue at once deceiued, ſhamed, puniſhed their Author. I goe no further: Your owne breſt knowes, that your happie experience can heerein iuſtifie GOD. The world hath noted you, for a follower of vertue; and hath ſeene howe faſt Honour followed you: VVhiles you ſought fauour with the GOD of heauen, hee hath giuen you fauour with his Deputie on earth.

Gods former actions are patternes of his future: Hee teaches you what hee will doe, by what hee hath done. Vnleſſe your hand be wearie of offering ſeruice, hee cannot either pull-in his hand from rewarding, or hold it out empty. Honour him ſtill, and God pawnes his

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honour, on not failing you. You can not distrust him, whom your proofe hath found faithfull. And, whiles you settle your heart in this right course of true glorie; laugh, in secret scorne, at the idle endeuours of those men; whose policies would out-reach God, and seize vpon honour, without his leaue. (GOD laughes at them in heauen. It is a safe and holie laughter, that followes his.) And pittie the prepostrous courses of them, which make religion but a foote-stoole to the seat of aduancement; which care for all things but heauen, which make the worlde their standing marke; and doe not so much as roue at GOD. Manie had sped well, if they had begun well, and proceeded orderlie.

A false method is the bane of manie hopefull endeuours. God bids

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vs ſeek firſt his kingdome; and earthly things ſhall find vs, vnſought. Fooliſh nature firſt ſeekes the world: and if ſhe light on God by the waie, it is more then ſhe expects, deſires, cares for; and therfore failes of both, becauſe ſhe ſeekes neither aright. Manie had been great, if they had cared to bee good; which now are croſſed in what they woulde, becauſe they willed not what they ought. If *Salomon* had made wealth his firſt ſuite, I doubt he had been both poore and fooliſh: now, he asked wiſdome, and gained greatneſſe; Becauſe he choſe well, he receiued what he asked not. O the bountie and fidelitie of our God! becauſe we would haue the beſt he giues vs all: Earth ſhall wait vpon vs, becauſe wee attende vppon heauen.

Go-on then, my Lord, go-on happily

pily to loue religion, to practice it: let God alone, with the rest. Be you a Pattern of vertue; hee shall make you a Precedent of glory. Neuer man lost ought, by giuing it to God: that liberall hand returnes our gifts, with aduantage. Let men, let God see that you honour him; and they shall heare him proclaime before you, *Thus shalt it bee done to the man whom the King will honor.*



To Mr Newton,

Tutor to the Prince.

EP. 4. Of Gratulation for the hopes of our Prince; with an aduising apprecation.

SIr, God hath called you to a great and happy charge; You haue the custody of our cōmon Treasure: Neither is there any seruice comparable to this of yours; whether wee regard God, or the world. Our labours, oft-times bestowed vpon many, scarce profit one: yours, bestowed vpō one, redounds

to

to the profit of manie millions: This is a ſummarie waie of obliging al the World to you. I incourage you not in your care: you haue more comfort in the ſucceſſe of it, then all Worlds can giue you. The verie ſubiect of your paines would giue an hart to him that hath none. I rather congratulate, with you, our common happineſſe, and the hopes of poſteritie, in that roiall and bleſſed iſſue. You haue beſt cauſe to be the beſt witneſs of the rare forwardneſſe of our gratious Maiſter: and I haue ſeen enough, to make me think I can neuer be enogh thankfull to God for him. That Princes are fruitfull, is a great bleſſing: but, that their children are fruitful in grace, & not more eminēt in place then vertue, is the greateſt fauour God can doo to a State. The goodneſs of a priuate man is his

own;

owne; of a Prince, the whole worlds. Their wordes are Maximes, their actions examples, their examples, rules. When I compare them with their royall Father (as I doo ofte and chearfully) I cannot say whether he bee more happie in himselfe, or in them. I see both in him, and them; I see & wonder, that God distributes to naturall princes giftes proportionable to their greatnes. That wise Moderator of the world knows what vse is of their parts: he knowes that the head must haue all the senses that pertaine to the whole bodie: And how necessarie it is, that inferiours should admire them no lesse for the excellencie of their graces, then for the swaie of their authoritie. Whereupon, it is, that hee giues heroicall qualities to Princes: and, as he hath bestowed vpon them his own name;

so

so also he giues them speciall stamps of his own glorious image. Amongst all other vertues, what a comfort is it to see those yeares, and those spirits stoope so willingly to deuotion? Religion is growen too seuere a Mistresse for yong and high courages to attend. Verie rare is that Nobility of blood, that doth not chalenge libertie; and that libertie, that endes not in loosenesse. Lo, this example teaches our gallants, how well euen Maiestie can stand with homage; Maiestie to men, with homage to God.

Farre be it from me, to do that which my next clause shall condemne: but, I thinke it safe to say, that seldome euer those yeares haue promised, seldom haue performed so much. Only God keep two mischiefes euer from within the smoke of his Court; *Flatterie* and *Treacherie*. The iniquity

of

of times may make vs feare these; not his inclination,

For, whether as English, or as men, it hath been euer familiar to vs to faune vpon Princes: Tho, what do I bestow two names vppon one vice, but attyred in two sundry sutes of euill: For, *Flatterie* is no other than gilded treason; nothing else but poyson in golde: This euill is more tame; not lesse daungerous. It had beene better for many great ones not to haue beene, then to haue beene in their conceites more then men. This, *Flatterie* hath done: and what can it not? That other, *Trecherie*, spills the blood; this, the vertues of Princes. That takes them from others: This bereaues them of themselues. That, in spight of the actours, doth but change their Crowne: this steales it

from

from them for euer. VVho can but wonder, that reades of som not vnwise Princes, so bewitched with the inchantments of their Parasites, that they haue thought themselues Gods immortall, and haue suffred thēselues so stiled, so adored? Neither temples, nor statues, nor sacrifices haue seemed too much glory to the greatnes of their selfe-loue; Now none of all their actions could be either euil, or vnbeseeming; Nothing could proceede from them worthy of censure, vnworthy of admiration; Their very spots haue beene beauties, their humors iustice, their errors wittie, their Paradoxes diuine, their excesses heroicall. O the damnable seruilitie of false minds! which perswade others of that which themselues laugh to see beleeued. O the dangerous credulitie of selfe-loue which intertaines

all

all aduantages if neuer ſo euill, neuer ſo impoſsible. How happy a ſeruice ſhal you do to this whole world of ours, if you ſhal ſtil ſetle in that princely minde a true apprehenſiō of himſelfe; and ſhal teach him to take his owne height aright; and euen from his childhood to hate a paraſite, as the worſt traytor: To breake thoſe falſe glaſſes, that would preſent him a face not his owne: To applaud plaine truth, and bend his browes vpon exceſsiue prayſes. Thus affected, hee may bid vice do her worſt. Thus ſhal he ſtriue with vertue, whether ſhal more honour each other. Thus ſincere and ſolid glory ſhal euery where follow, and crowne him. Thus, when he hath but his due, hee ſhal haue ſo much, that he ſhal ſcorne to borrow the falſe colors of adulation. Go-on happily in this worthy and noble

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imployment. The worke cannot but ſucceed, that is furthered with ſo many prayers.



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TO S^r. THOMAS CHALLONER,

EP. 5. A report of some Obseruations in my trauell.

SIr, besides my hopes, not my desires, I traueled of late; for knowledge partly, & partly for health. There was nothing that made not my iourny pleasāt, saue the labour of the way: which yet was so sweetly deceiued, by the society of S^r *Edmund Bacon* (a Gentlemā truly honorable, beyond al titles) that I found smal cause to cōplain. The sea brookt

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not me, nor I it; an vnquiet element, made only for wonder and vse, not for pleasure. Alighted once from that wodden conueyance, and vneuen way, I bethought my selfe how fondly our life is committed to an vnsteadie and reeling peece of wood, fickle windes, restlesse waters; while wee may set foot, on sted fast and constant earth. Lo, then euery thing taught me, euery thing delighted me; so ready are we to be affected with those forraine pleasures, which at home we should ouer-look. I saw much, as one might in such a span of earth, in so fewe months. The time fauored me for, now newly had the key of peace opened those parts which war had before closed; closed (I say) to all English, saue either fugitiues or captiues. All ciuill occurrences (as what faire Cities, what

strange fashions, entertainement, dangers, delights we found) are fit for other eares, and winter euenings. What I noted, as a diuine within the sphere of my profession, my paper shal not spare in some part to report; and that to your self, which haue passed a longer way, with more happie fruit of obseruation. Riuulets streames empty themselues into great riuers, and they againe into the Sea. Neither do I desire to tell you what you know not: it shall be sufficient that I relate ought, which others shall think memorable.

Along our way, how many Churches saw we demolished? Nothing left, but rude heapes, to tell the passenger, there had beene both deuotion and hostilitie. O the miserable foote-steps of war, besides bloodshed, ruine and desolation! Fame hath don

that there, which *Couetousnesse* would do with vs; would do, but shall not: The truth within, shal saue the walles without. And, to speak truely (whatsoeuer the vulgar exclaime) Idolatrie pull'd downe those walles; not rage. If there had beene no Hollander to raze them, they should haue fallen alone, rather then hide so much impiety vnder their guiltie roofe. These are spectacles not so much of cruelty, as iustice; Cruelty of man, Iustice of God. But (which I wōdred at) Churches fall, and Iesuites Colledges rise, euery where: There is no City, where those are not either rearing, or built. Whence commeth this? Is it, for that deuotion is not so necessarie as Policy? Those men (as we say of the Fox) fare best, when they are most cursed. None so much spighted of their owne; none so hated of all; none

so

so opposed by ours: and yet these ill weedes growe. Whosoeuer liues long, shall see them feared of their owne, which now hate them; shall see these seuen leane kine deuoure all the fatte beastes that feede on the medowes of *Tyber*. I prophecie, as *Pharaoh* dreamed: The euent shal iustifie my confidence.

At *Bruxelles*, I saw some English women professe themselues *Vestalls*; with a thousād rites, I know not whether more ridiculous, or magicall. Poore soules! they could not be fooles enough at home. It would haue made you to pitty, laugh, disdaine (I know not which more) to see by what cunning sleightes and faire pretences that weake sexe was fetcht into a willfull bondage; and (if those two canne agree) willingly constrained to serue a maister whome they

must and cannot obey: Whom they neither may forsake for their vow, nor can please for their frailty. What followes hence? Late sorrow, secret mischiefe, misery irremediable. Their forwardnesse, for will-worship, shall condemne our coldnesse for truth.

I talked there (in more boldnesse, perhaps, then wisdom) with *Costerus* a famous Iesuite; an old man, more teasty then subtle, and more able to wrangle then satisfie. Our discourse was long & roving; & on his part full both of words & vehemency. He spake as at home; I as a stranger: yet so, as he saw me modestly peremptory. The particulars would swell my Letter too much. It is enough, that the Truth lost lesse then I gayned. At *Gaunt* (a Citie that commaunds reuerence for age) and wonder

for

for the greatneſſe) wee fell vpon a *Cappucine* nouice, which wept bitterly, becauſe he was not allowed to be miſerable. His head had now felt the razor, his backe the rod: all that Laconicall diſcipline pleaſed him well; which another, being condemned to, would iuſtly account a torment. What hindred then? Piety, to his mother, would not permit this which he thought piety to God. He could not be a willing begger, vnleſſe his mother muſt begge vnwillingly. He was the onely heire of his father, the onely ſtay of his mother: the comfort of her widow-hoode depended on this her orphane; who now naked muſt enter into the worlde of the *Cappucines*, as hee came firſt into this; leauing his goods to the diuiſion of the fraternity. The leaſt part whereof ſhould haue beene hers, whoſe hee

wiſhed

wished all: Hence those teares, that repulse. I pitied his ill-bestowed zeale; and rather wished, then durst teach him more wisedome. These men for deuoute, the *Iesuites* for learned and pragmaticall, haue ingrossed all opinion, from other Orders. O hypocrisie! No *Capucine* may take or touch siluer: for, these are (you knowe) the quintessence of *Franciscan* spirits. This metall is as very an *Anathema* to these, as the wedge of gold to *Achan*; at the offer whereof he starts back, as *Moses* from the serpent: Yet he caries a boy with him, that takes and caries it; and neuer complaines of either metall or measure. I sawe, and laughed at it; and, by this open trick of hypocrisie, suspected more, more close. How could I choose? while commonly the least appeares of that which is, espe-

cially

cially of that which is loathsom in appearance, much more in nature. At *Namurs*, on a pleasant and steep hill-top, we found one that was tearmed a maried Hermite; approuing his wisdome aboue his fellowes, that could make choice of so cheerfull and sociable a solitarinesse. Whence, after a delightful passage vp the sweet riuer *Mosa*, wee visited the populous and rich Clergy of *Leodium*. That great Citie might well bee dichotomized into Cloisters, & Hospitalls. If I might aduenture, I could here play the Critick, after all the ruins of my neglected Philology. Olde monuments, and after them our *Lipsius*, call this people *Eburones*; I doubt whether it should not rather bee written *Ebriones*; yet without search of any other Records, saue my owne eyes: While yet I vvould those streetes vvere more

moist

moist with wine, then with bloud; wherein no day, no night is not dismall to some. No law, no Magistrate layes hold on the knowen murderer, if himselfe list: For three dayes after his fact; the gates are open, and iustice shut: priuate violence may pursue him, publique iustice can not: whence, some of more hote temper carue themselues of reuenge; others take vp with a smal pecuniarie satisfaction. O England, thought I, happie for iustice, happy for securitie. There you shall finde in euery corner a Maumet; at euery door a Begger, in euery dish a Priest. From thence we passed to the *Spa*, a village famous for her medicinall and minerall waters, compounded of yron & Copperice; the vertue whereof yet the simple inhabitant ascribes to their beneficiall Saint, whose hea-

uie foote hath made an ill-shaped impression, in a stone of his * *Sauenir*; A water more wholsome then pleasant, & yet more famous then wholsome. The wilde deserts (on which it borders) are haunted with three kindes of ill cattell; Free-booters, Wolues, Witches: Although these two last are oft-times one. For, that sauage *Ardenna*, is reputed to yield many of those monsters, whom the Greekes call λυκανθρωπους; they, *Lougarous*; we (if you wil) Witch-wolues: Witches that haue put on the shape of those eruell beasts. Wee sawe a boy there, whose halfe-face was deuoured by one of them neere the village: yet so, as that the eare was rather cut then bitten off. Not many dayes before our comming, at *Limburgh* was executed one of those miscreants, who confessed on the wheele

* The nam of the vpper Well of the Spa.

to haue deuoured two and fourtie children in that forme. It would aske a large volume, to scan this Probleme of *Lycanthropy*. The reasons, wherewith their relation furnisht mee on both parts, would make an Epistle tedious. This in short I resolued; A substantiall change is aboue the reach of all infernall powers, proper to the same hand that created the substance of both: Herein the Diuell playes the double Sophister; yea, the Sorcerer with Sorcerers. Hee both deludes the Witches conceite, and the beholders eyes.

One thing I may not omit, without sinfull ouer-sight; A short, but memorable Storie, which the *Grephier* of that Towne (though of different religion) reported to more eares then ours. VVhen the last Inquisition tyrannized in those parts,

and

and helpt to ſpende the Faggots of *Ardenna*; one of the reſt, a confident Confeſſour, beeing led farre to his ſtake, ſung Pſalmes along the way, in an heauenlie courage, and victorious Triumph: the cruell Officer enuying his laſt mirth, and grieuing to ſee him merrier then his tormentours, commaunded him ſilence; Hee ſinges ſtill, as deſirous to improoue his laſt breath to the beſt. The view of his approaching glorie, bred his ioy; his ioy breakes forth into a cheerefull confeſsion: The enraged Sheriffe cauſes his tongue, drawen foorth to the length, to be cut off neere the rootes. Bloudie wretch! It had beene good Muſicke to haue heard his ſhreekes: but, to heare his Muſick was torment. The poor Martyr dies in ſilence, reſts in peace. Not many moneths after,

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our butcherly officer hath a ſonne born with his tongue hanging down vpon his chinne, like a Deare after long chace; which neuer could bee gathered vp within the bounds of his lippes. O the diuine hand, full of iuſtice, full of reuenge! Goe now, *Lipſius*, and write the new miracles of thy Goddeſſe; and confirme ſuperſtition by ſtrange euents. Iudge you that haue ſeene, if euer the Chappell of *Halle* or *Zichem* haue yielded ought more notable. We met euery where Pilgrimes to thoſe his Ladies: two Ladies ſhall I call them, or one Lady in two ſhrines? If two, why do they worſhippe but one? If but one, why doth ſhee that cure at *Zichem*, which at *Halle* ſhe could not? O what pitty it is, that ſo a high a wit ſhould in the laſt act be ſubiect to dotage! All the maſculine broode of that braine wee

Hiſtoire et Miracles, &c. Que le 8. iour du mois de Septembre au dict an. 1603. eſtant Feſte de la Natiuité de noſtre Dame, le nombre de Pelerins a eſté cuuiron 20000. Pag. 35.

che-

cherished, and (if neede were) admired: but, these his silly virgins, the feeble issue of distempered age, who can abide? One of his darlings, at *Louan*, tolde mee from his owne mouth; that the elder of these two daughters, was by him in ten dayes got, conceiued, borne, christened. I beleeued, and wondred not. These acts of superstition haue an inuisible father, and mid-wife: besides that it is not for an Elephant to goe three yeares with a Mouse. It was tolde mee in the shop of his *Moretus*, not without some indignation, that our King, when hee had well viewed the booke, and read some Passages, threw it to the ground with this Censure; *Damnation to him that made it, and to him that beleeues it*. Whether a true story, or one of their Legends, I inquire not: I am sure, that sentence

Virgo Halensis.

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did nor so much discontent them, as it ioyed mee. Let mee tell you yet, ere I take off my pen, two wonders more, which I saw in that wonder of Cities, *Antwerp*; One, a solemne masse in a shambles, & that on Gods day: while the house was ful of meat, of butchers, of buyers; some kneeling, others bagaining, most talking, all busie. It was strange to see one house sacred to God, and the belly; and how those two seruices agreed: The Priest did eate flesh, the butchers sold flesh, in one roofe, at one instant. The butcher killed, and sold it by peeces; the Priest did sacrifice, and orally deuour it whole: whether was the more butcher? The like wee might haue seen at *Malines*. The other, an English-man, so madly deuout, that hee had willfully mur'd vp himselfe as an *Anachoret*; the

Mechlinia.

One *Goodwin* a Kentish-man.

worst

worſt of all priſoners: There ſate hee pent-vp, for his further merite, halfe hunger-ſtarued for the charitie of the Citizens. It was worth ſeeing, how manly hee could bite in his ſecret want, and diſſemble his ouer-late repentance. I cannot commend his mortification, if hee wiſh to be in heauen, yea, in purgatorie, to be deliuered from thence: I durſt not pittie him; becauſe his durâce was willing, & (as he hoped) meritorious. But, ſuch incouragement as hee had from mee, ſuch thanke ſhall hee haue from God; who in ſteade of an *Euge*, which hee lookes for, ſhall angerly challenge him; with *Who required this?* I leaue him now, in his owne fetters; You, to your worthie, and honourable imployments.

Pardon me this length. *Loquacity* is the naturall fault of *Trauailers*: while *I* profit any, I may well bee forgiuen.

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To S. David Murray,

Ep. 6. Concerning the Miracles of our time.

INdeede the worlde abounds with miracles. These, while they fill the mouthes of many, sway the faith of some, and make all men wonder. Our nature is greedy of newes; which it will rather faine, then want. Certainly, ere long, miracles will bee no wonders, for their frequence. I had thought,

our age had had too many graye hayres, and with time experience, and with experience craft, to haue descryed a iuggler: but, now I see, by the simplicitie, it declines to his second childhood. The two Lipsian Ladies, the charmes of *Blunt stones* boye, and *Garnets* strawe, what a noyse haue they made! I only wonder how *Faux* and *Catesby* escaped the honor of Saints, and priuiledge of miracles. Heerein you aske my sentence, more seasonably, then you hoped. For, I meant to haue wrote a iust volume of this subiect, and furnisht my selfe accordingly in that region of wonders; but that I feared to surcharge the nice stomach of our time, with too much. Neither would my length haue ought auailed you; whose thoughts are so taken vp with those hie and seruiceable

cares,

cares, that they can giue no leasure to an ouer-long discourse. May it please you therefore to receiue, in short, what I haue deliberately resolued in my selfe, and think I can make good to others.

I haue noted foure ranks of commonly named Miracles: from which, if you make a iust subduction, how fewe of our wõders shall remaine either to be feele or admiration? The first, meerely reported, not seene to be done; the next seeming to be don, but counterfaited; the third, truely done, but not true miracles; the last, truely miraculous, but by Satan. The first of these are bred of lyes, and nourished by credulitie; The mouth of fame is full of such blasts. For these, if I listed awhile to rake in the *Legends*, and booke of *Conformities*, an ingenuous Papist could

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not but blush, an indifferent Reader could not but lay his hand on his spleene, and wonder as much that anie man could bee so impudent to broach such reports, or any so simple to beleeue them; as the credulous multitude wonders that any should be so powerfull to effect them. But, I seeke neither their shame, nor others laughter. I dare say, not the *Talmud*, not the *Alcoran*, hath more impossible tales, more ridiculous lyes. Yea, to this head, *Canus* himselfe (a famous Papist) dare referre many of those antient miracles reported, and (by all likelihood) beleeued of *Bede*, and *Gregory*. The next are bred of fraud, & cozenage, nourished by superstition. Who knowes not, how the famous Kentish Idol moued her eies, and hands, by those secret gimmers, which now euery Puppet-play can

The Rood of Grace at Boxley Abbey.

imi-

imitate? How Saint *Wilfreds* needle opened to the penitent, and closed it selfe to the guiltie? How our Lady sheds the teares of a bleeding vine? and doth many of her daily feates, as *Bel* did of olde eate vp his banket, or as *Paeens* the Eremite fasted fourty dayes. But, these two euery honest Papist wil confesse, with voluntarie shame and griefe; and grant that it may grow a disputable question whether Mountebāks or Priests are the greatest cozeners. *Viues*, beyond his wont vehemently, tearmes them execrable and satanicall impostors. The third are true workes of GOD, vnder a false title: God giues them their being, men their name: vniust, because aboue their nature; wherein, the Philosopher and the superstitiously-ignorant, are contrarily extreame: while

the

the one seekes out naturall cause's of Gods immediate and metaphysicall works; The other ascribes ordinary effectes, to supernaturall causes. If the violence of a disease cease, after a vow made to our Ladie; If a souldier, armed with this vow, escape gunshot; a captiue, prison; a Woman trauelling, death; the vulgar (and I would they alone) cry out, A miracle. One loadstone hath more wonder in it, then a thousand such euentes. Euerie thing drawes a base minde to admiration. *Fernesius del Campo* (one of the Arch-dukes Quiryes) told vs, not without importunate deuotion, that in that fatall fielde of *Newport*, his vow to their Virgin helpt him to swimme ouer a large water, when the oares of his armes had neuer before tryed any waues. A dogge

hath

hath done more, without acknowledgement of any Saint. Feare giues sudden instincts of skill, euen without precept. Their owne *Costerus* durst say, that the Cure of a disease is no miracle: His reason, because it may be done by the power of Nature, albee in longer time. *Yeeld this, and what haue *Lipsius* his two Ladies done? wherefore serues all this clamour, from the two hilles? I assented not; neither will bee herein thus much their enemy: For, as well the manner of doing, as the matter, makes a miracle. If *Peters* handkerchiefe, or shadow, heale a disease, it is miraculous, though it might haue been done by a Potion. Many of their recoueries, doubtlesse, haue beene wrought through the strength of Nature in the Patient; not of vertue in the Saint.

*En l'an mil six cents & trois, y furent comptez cent & trente cinq; potences & iambes de bois de personnes boyteuses y apportées au seul espace de quatre ou cinq; mois. Histoire & Miracles. c. 12. p. 34.

How

How many ſicke men haue mended, with their phyſicke in their pocket? Tho many other alſo (I doubt not) of thoſe Cures haue falle into the fourth head; which indeed is more knotty, and requires a deeper diſcourſe. Wherein, if I ſhal euince theſe two things, I ſhal (I hope) ſatisfie my Reader, and cleare the Truth: One, that miracles are wroght by Satã; the other, that thoſe which the Romiſh Church boaſteth, are of this nature, of this author. I contend not of words: we take miracles in *Auguſtines* large ſenſe; wherein is little difference betwixt a thing marueious & miraculous; ſuch as the ſpirite of GOD in either inſtrument calles *Audiuit*, & *Vidit*. Perhaps, it would bee more proper to ſay, that God worlies theſe miracles by Satan: for, as in the naturall and voluntarie mo-

tions

tions of wicked men; so in the supernatural acts of euil spirits (as they are acts) there is more then a meere permission. Satan, by his tempest, bereaues *Iob* of his children: yet *Iob*, looking higher, sayth *The Lord hath taken*. No sophistrie can elude this proofe of *Moses*; that a Prophet or dreamer may giue a true signe or wonder, and yet say *Let vs goe after strange Gods*: nor that of our Sauiour, who foretels of false Christs, false Prophets that shall giue σημεῖα μεγαλα καὶ τερατα; signes and wonders, and those great. Ther are some too great, I grant, for the hand of all infernall powers: by which, our Sauiour inuincibly proues the truth of his deity: These neuer graced falsehood, neither admitte any precedent from our times. As to the rest so frequent and common, for mee, I could Deut. 13.

not

not beleeue the Church of *Rome* were Antichristian, if it had not boasted of these wōders. Al the knot lyes then, in the application of this to *Rome*, and our imaginarie Lady: How shall it appeare, that their miracles are of this kinde? *Ludouicus Viues* giues sixe notes to distinguish Gods miracles, from Satans; *Lipsius* three: Both of them too many, as might easily bee discouered by discussing of particulars. It is not so much the greatnesse of the worke, not the beleefe of witnesses, not the qualitie nor manner of the action, nor trueth of essence, that canne descrie the immediate hand which worketh in our miracles. That alone is the true and golden rule which *Iustin Martyr* (if at least that booke bee his) prescribes in his *Questions* and *Answers*; How shall it bee knowen that our mira-

cles

cles are better then the Heathens, although the euent countenaunce both alike? *Resp. Ex fide & cultu veri dei*: Miracles must bee iudged by the doctrine which they confirme; not the doctrine, by the miracles. The dreamer, or prophet, must bee esteemed, not by the euent of his wonder; but, by the substance and scope of his teaching. The Romanists argue preposterously, while they would prooue the trueth of their Church by miracles; whereas they should proue their miracles by the trueth. To say nothing of the fashion of their Cures, that one is prescribed to come to our LADIE, rather on a Fridaye, as * *Henrie Loyez*; another, to washe nine Dayes in the Water of MONTAIGV, as *Leonard Stocqueau*; another, to eate a peece

By the faith and worship of the true God.

Pag. 7.

of

of the Oke where the image stood, * as *Magdaleine* the widow of *Bruxelles*. All which if they sauour not strong of magical receits, let the Indifferent iudge. Surely, either there is no sorcery, or this is it. All shall bee plaine, if the doctrine confirmed by their miracles be once discussed: for, if that be diuine truth, we do vniustly impugne these workes as diabolicall; if falshood, they do blasphemously proclaime them for diuine. These workes tend all chiefly to this double doctrin; that the blessed virgin is to bee inuoked, for her mediation; That God & Saints are to bee adored in & by Images; Positions that would require a volume. And such as are liberally disputed by others: whereof one is against scripture, the other (which in these cases values no lesse) besides it. One deifies the virgin;

* Histoire & miracles de nostre Dame. pag. 73. pag. 102.

the

the other, a ſtocke or ſtone. It matters not what ſubtile diſtinctions their learned Doctors make betwixt mediation of Redemption, and Interceſsion, δουλεια, and λατρεια, the Saint and the Image: Wee knowe, their common people, whoſe deuotion inriches thoſe ſhrines (by confeſsion of their owne Writers) climbe the Hill of *Zichem* with this conceite, that *Marie* is their Sauioreſſe; that the ſtocke is their Goddeſſe: which vnleſſe it bee true, how do their wonders teach them lyes! and therefore how from GOD? But, to take the firſt at beſt (for, the ſecond is ſo groſſe, that were not the ſeconde commaundement by Papiſtes purpoſely razed out of their Primiers, children and carters would condemne it) it cannot be

Examen Pacifique de la doctrine des Hugenots.

O ſauuereſſe ſauue moy. Manuel of French praiers, printed at *Liege*, by approbatiõ and authoritie of *Anton. Gheuare* Inquiſitor, &c.

denied, that all the ſubſtance of prayer is in the heart; the vocall ſound is but a complement, and as an outwarde caſe wherein our thoughts are ſheathed. That Power cannot knowe the prayer, which knowes not the heart: either then the Virgin is God, for that ſhee knowes the heart, or to knowe the heart is not proper to GOD; or to knowe the heart, and ſo our prayers, is falſely aſcribed to the Virgin: and therefore theſe wonders, which teach men thus to honour her, are Doctors of lyes; ſo, not of GOD. There cannot be any diſcourſe, wherein it is more eaſie to bee tedious. To ende; If prayers were but in wordes, and Saints did meddle with all particularities of earthly thinges, yet bleſſed *Marie* ſhould bee a God;

if

if shee could at once attend all her Suiters. One solicites her at *Halle*, another at *Scherpen-heudell*, another at *Luca*, at our *Walsingham* another; one in *Europe*, another in *Asia*; or perhappes another is one of her newe Clientes in *America*: Tenne thousande deuout Supplyeants are at once prostrate before her seuerall shrines. If shee cannot heare all; why pray they? If shee cannot, what cannot GOD doe more? Certainely (as the matter is vsed) there cannot bee greater wrong offered to those heauenly spirits, then by our importunate superstitions to be thrust into Gods throne, and to haue forced vpon them the honours of their Maker. There is no contradiction in heauen: a Saint cannot allowe that an Angell forbids. *Sed vbi dat it for,*

was the voyce of an Angell: if all the miraculous blocks in the world shall speake contrarie, wee knowe whome to beleeue. The olde rule was, [illegible]: Either that rule is ours in this practice. And if this practice be ill, GOD deliuered vs from the immediate authour of these miracles. Change but one Idoll for another, and what differ the wonders of *Apollos* Temples, from those of these Chappelles? Wee reuerence (as wee ought) the memorie of that holy and happie Virgin: Wee hate those that dishonour her; wee hate those that deifie her. Curſed bee all honour, that is ſtollen from God.

Let no man worship the Virgin *Marie.*

This ſhort ſatisfaction I giue, in a long queſtion; ſuch as I dare reſt in; and reſolue that all Popiſh

mi-

miracles are either falsely reported, or falsely done, or falsely miraculous, or falsely ascribed to heauen,

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To Mr. William Bedell, at *Venice*.

EP. 7. Lamenting the death of our late Diuines, and inciting to their imitation.

WE haue heard, how full of trouble, & dãger, the *Alpes* were to you; and did at once both pittie your difficulties, and reioyce in your safetie. Since your departure from vs, *Reynolds* is departed from the World. Alas; how many worthy lightes haue our eyes seene shining and extinguisht?

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How many losses haue wee liued to see the Church sustaine, and lament; of her childrē, of her pillers; our own, and forraine? I speake not of those, which (being excellent) would needs be obscure: whom nothing but their owne secrecie depriued of the honor of our teares. There are, besides, too many whome the world noted and admired; euen since the time that our common mother acknowledged vs for her sonnes. Our *Fulk* ledde the way; that profound, readie and resolute Doctor, the hāmer of heretickes, the champion of Truth: whome our younger times haue heard oft disputing acutely, and powerfully. Next him, followed that honour of our schools, & Angel of our church, learned *Whitakers*; then whom, our age saw nothing more memorable: what clearnes of iudgemēt, what sweetnes

of

of ſtile, what grauity of perſon, what grace of cariage was in that man? Who euer ſaw him, without reuerẽce? or heard him, without wonder? Soone after, left the world that famous and truly illuminate Doctor, *Francis Iunius*, the glory of *Leiden*, the other hope of the Church, the Oracle of Textuall and ſchoole-diuinity: rich in languages, ſubtil in diſtinguiſhing, & in argument inuincible: and his cõpanion in labours, *Lu. Trelcatius*, wold needs be his cõpanion in ioyes; who had doubled our ſorrow & loſs, but that he recõpenced it with a ſon like himſelf. Soon after, fell olde reuerend *Beza*; a long-fixed ſtar in this firmament of the Church: who, after many excellent monuments of learning and fidelity, liued to proue vpon his aduerſaries, that hee was not dead at their day. Neither may I

without iniury, omit that worthie payr of our late Diuines, *Greenham*, and *Perkins*: whereof the one excell'd in experimentall diuinity; and knew well how to ſtay a weake conſcience, how to raiſe a fallen, how to ſtrike a remorſe-leſſe: The other, in a diſtinct iudgement, and a rare dexterity in clearing the obſcure ſubtilties of the ſchoole, and eaſie explication of the moſt perplex diſcourſes. Doctor *Reynolds* is the laſt; not in worth, but in the time of his loſſe. Hee alone was a well-furniſht libratie, full of all faculties, of all ſtudies, of all learning: The memorie, the reading of that man, were neere to a miracle. Theſe are gone, amongſt many more, whom the Church mourns for in ſecret: would God her loſſe could be as eaſily ſupplied, as lamented. Her ſorrowe is for

those

those that are past; her remainder of ioy in those that remaine; her hope in the next age. I pray God the causes of her hope, and ioy, may bee equiualent to those of her griefe.

What should this worke in vs, but an imitation, yea (that word is not too bigge for you) an emulation of their worthinesse? It is no pride, for a man to wish himselfe spiritually better then he dare hope to reach: nay, I am deceiued, if it be not true humility. For, what doth this argue him, but lowe in his conceite, high in his desires onely? Or if so; happy is the ambition of grace, and power of sincere seruiceableneſſe to God. Let vs wish, and affect this, while the world layes plots for greatnesse: Let me not prosper, if I bestow enuie on them. He is great, that is good: and no man, me thinks, is happy on earth,

to

to him that hath grace for ſubſtance, and learning for ornament. If you knowe it not, the Church (our mother) lookes for much at your hands: ſhee knowes how rich our common father hath left you: ſhee notes your graces, your opportunities, your imployments: ſhe thinks you are gone ſo farre, like a good Merchant, for no ſmall gaine; and lookes you ſhal com home well laded. And for vent of your preſent commodities (tho our chiefe hope of ſucceſſe bee cut off with that vnhoped peace) yet what can hinder your priuate traffique for God? I hope (and who doth not?) that this blow wil leaue in your noble *Venetians* a perpetuall ſcar; & that their late irreſolution ſhal make them euer capable of all better counſels; and haue his worke (like ſome great Eclipſe) many yeares after. How hap-

py

py were it for *Venice*, if as she is euery yeare maried to the sea, so shee were once throughly espoused to Christ! In the meane time, let mee perswade you to gratifie vs at home, with the publication of that your exquisite Polemicall discourse; wherto our cõference with M. *Alabaster*, gaue so happy an occasion: You shall heereby cleare many truthes; and satisfie all Readers: yea, I doubt not, but an aduersary (not too peruerse) shall acknowledge the Truthes victorie and yours. It was [illegible] counsell of a Father, that in the time of an heresy euery man should write. Perhaps, you complaine of the inundations of *Francford*: How many haue been discouraged from benefiting the world, by this conceit of multitude! Indeed we all write; and, while we write, cry out of number.

How

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How well might many be spared, euen of those that complaine of too many? whose importunate babbling cloyes the world, without vse.



To my Lord, the Earle of ESSEX.

EP. 8. *Aduise for his Trauailes.*

MY Lord, both my duty and promise make my Letters your debe, and, if neither of these, my thirst of your good. You shall neuer but neede good counsell, most in trauaile. Then are both our dangers greater, and our hopes.

I neede not tell you the eyes of the world are much vpon you, for your owne sake, for your fathers: Only let your eyes be vpon it again,

to obserue it, to satisfie it, and in som cases to contemne it. As your graces, so your weaknesses, will bee the sooner spied, by how much you are more noted. The higher any building is, the more it requires exquisite proportion: which, in some lowe and rude Piles, is needlesse. If your vertues shall bee eminent like your fathers, you cannot so hide your self, but the world will see you, and force vpon you applause and admiration, in spight of modestie: but, if you shall come short in these; your fathers perfection shall bee your blemish. Think now, that more eyes are vpon you, then at home: of Forrainers, of your owne; theirs to obserue, ours to expect. For, now wee account you in the schoole of wisedome: whence if you returne not better, you shall worse; with the losse

of

of your time, of our hopes. For, I knowe not how naturall it is to vs, to looke for alteration in trauaile; and, with the change of ayre and land, to presuppose a change in the person. Now you are (through both your yeares and trauaile) in the forge of your hopes. We all looke (not without desire and apprecation) in what shape you will come forth. Thinke it not enough, that you see, or can say you haue seene, strange things of nature, or euent: It is a vaine and dead trauaile that rests in the eye, or the tongue. All is but lost, vnlesse your busie minde shall, from the bodie that it sees, draw forth some quintessence of obseruation; wherewith to enforme, and enrich it selfe. There is nothing can quit the cost & labour of Trauaile, but the gaine of wisedome. How many haue we seen

and pitied, which haue brought nothing from forraine Countries, but misshapen cloathes, or exoticall gestures, or new games, or affected lispings, or the diseases of the place, or (which is worst) the vices? These men haue at once wandered from their Country, and from themselues: and some of them (too easie to instance) haue left God behinde them; or perhaps, instead of him, haue after a loose and filthy life, brought home some idle Puppet in a boxe, whereon to spende their deuotion. Let their wracke warne you: and let their follies bee entertained by you, with more detestation then pitty. I knowe your Honour too well to feare you: your young yeares haue been so graciously preuented with soueraigne antidotes of truth and holy instruction, that this infection despaires of

preuailing. Your very bloud giues you argument of safety: yet, good counsell is not vnseasonable, euen where danger is not suspected. For Gods sake, my Lord, whatsoeuer you gaine, lose nothing of the truth; remit nothing of your loue and pietie to God; of your fauour and zeale to religion. As sure as there is a God, you were trained vp in the true knowledge of him. If either Angell, or Diuell, or Iesuite, should suggest the contrary, send him away, with defiance. There you see and heare, euerie day, the true mother and the fained, striuing and pleading for the liuing childe. The true Prince of peace hath past sentence frō heauen, on our side. Doe not you stoope so much as to a doubt, or motion of irresolution. Abandon those from your table and salt, whom your owne or others ex-

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perience shall descry dangerous; Those serpents are full of insinuations: But, of all, those of your owne Country: which are so much more pernicious, by how much they haue more colour of priuiledge of entireneſſe. Religion is the greateſt care: aduiſes for cariage, & improuement of trauaile, chalenge the next place. I neede not counſell you to keepe your ſtate, with affability; and ſo to menage your ſelfe, as that your curteſie may be more viſible, then your greatneſſe. Nature hath taught you this; and hath ſecretly propagated it from your Father: who, by his ſweetneſſe of diſpoſition, wonne as many hearts, as by his valour and munificence. I rather tell you, that a good nature hath betrayd many; who, looking for that in others which they haue found in themſelues, haue at laſt

com-

complained of their owne credulity, and others deceit. Truſt not Strangers too much, with your counſell, with your perſon: and, in your greateſt familiarities, haue an eye to their common diſpoſition, and infirmities. Thoſe natures, wherewith you conuerſe, are ſubiect to diſpleaſure, and violent in purſuit of ſmal indignities. Yeſterday heard I named, from no vnfaithfull report, a French Courtier, that in ſingle combat hath ſent 18. ſoules from the field to their place: yet he cuer as the patient in the quarrell; and for this, mentioned with more then excuſe: I cenſure not how iuſtly. This is others care: Onely hence I argue the rifeneſs of vnkindneſſe taken, and purſued. You ſhall ſee, that the ſoile is not ſo diuerſe, as the inclination of perſons: vvho, in all Climates, though they differ in

particulars, yet still agree too well in cõmon falls. The Italian deepe, close, and crafty; the French rash; the Germain dull. One not forward to offer wrongs; but, apprehensiue of a small wrong offred: another, prone either to take, or giue them; but, not vneasie to remit: another, long in conceiuing, long in retaining. What doe I exemplifie? There are long Catalogues of peculiar vices, that haunt speciall places; which, if they were not notoriously infamous, my charity would serue me to particularize: It were pittie ther should be fewer vertues, local and proper. There are good vses to bee made of others enormities; if no more, by thẽ to correct our owne: who loathes vice in another, is in good forwardnes to leaue it in himself. The view of the publique calamities, and disorders of other Churches, shall

best

best teach you thankfulnesse for the better state of ours: But, better vse of their vertues; by how much it is more excellent to knowe what wee should doe, then what we should not. You must now looke vpon all things, not with the eyes of a stranger onely, but of a Philosopher, but of a Christian; which accounts all lost, that is not reduced to practice. It is a great praise, that you are wiser by the contemplation of forraine things; but, much greater, that you are better. That you haue seene Cities, and Courts, and Alpes, & Riuers, can neuer yield you so sound comfort, as that you haue lookt seriously into your selfe. In vain doe we affect all forraine knowledge, if we be not throughly acquainted at home. Thinke much, and say little; especially in occasions of dispraise: wherein, both a little is enough, and

oft-times any thing is too much. You cannot enquire too much: that, which in vs in others would bee censured for dangerous curiosity, in your greatnes shall be construed as a commendable desire of knowledge. Ask still after men of greatest parts & reputation: & where you finde Fame no liar, note & respect them. Make choice of those for conuersation, which either in present, or in hope, are eminent: & when you meet with excellencies in any faculty, leaue not without some gaine of knowledge. What are others graces to you, if you only admire them; not imitate, not appropriate them? Lo, your equals in time growe vp happily in the Colledge (for I may tearme it) of our young, and hopefull Court, which you haue left; and, aboue all, that gracious President of worthinesse and perfection: whom

while

while in all other things you ſerue, you may without reproofe emulate for learning, vertue, pietie. My ſelfe am witneſſe of their progreſſe; which I do ioyfully gratulate to the ſucceeding age. Beware, leaſt their diligẽce ſhall out-ſtrip you, and vpbraid you with that auncient check of Going farre and faring worſe. I am bolde & buſie in counſelling: you abound with better monitors; and the beſt you carrie about, I hope, in your own boſome. Tho theſe ſhould be needleſſe, yet they argue my humble affection, and diſcharge my dutie. My prayers are better then my counſels; both of them heartie and vnfained for your good. God guide and returne you ſafe, from a iourney not more happy and proſperous then I wiſh it.

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To S. Robert Drvry, and his Lady.

EPIST. 9. Concerning my Remoue all from them.

With how vnwilling an heart I leaue you, hee knowes that searches the heart: Neither durst I go, but that I sensibly see his hand pulling mee from you. Indeed desire of cõpetencie betrayed mee at first; and

drew

drew mine eyes to looke aside: but, when I bent them vppon the place, and saw the number and the needs of the people, together with their hunger and applause, meeting with the circumstances of Gods strange conueyance of this offer to mee; I saw, that was but as the fowlers feather, to make mee stoope: and, contemning that respect of my selfe, I sincerely acknowledged hyer motiues of my yeelding; and resolued I might not resist. You are deare to mee, as a Charge to a Pastor; If my paines to you haue not proued it, suspect mee: Yet I leaue you. God calls mee to a greater worke: I must followe him. It were more easie to mee, to liue secretly hidden in that quiet obscuritie, as *Saul* amongst the stuffe, then to bee drawen out to the eye

of

of the world, to act so hye a part before a thousand witnesses. In this point, if I seem to neglect you, blame me not; I must neglecte and forget my selfe. I can but labour, where-soeuer I am. GOD knowes how willingly I do that, whether there or here. I shall dig, and delve, & plant, in what ground soeuer my Maister sets mee. If hee take mee to a larger fielde, complaine you not of losse, while the Church may gaine. But, you are my owne charge; No wise father neglectes his owne in compasion of the greater neede of others: yet consider, that euen carefull Parentes, when the Prince commaundes, leaue their families, and go to warfare. What if God had called mee to heauen; would you haue grudged my departure? Imagine that I am there, where

I shall bee; altho the case bee not to you altogether so hopelesse: for, now I may heare of you, visit you, renue my holy counsels, and bee mutually comforted from you; there, none of these. Hee, that will once transpose mee from earth to heauen, hath now chosen, to transpose mee from one peece of earth to another: what is heere worthy of your sorrow, worthy of complaint? That should bee for my owne good: this shall bee for the good of many. If your experience haue taught you, that my labours doe promise profit; obtaine of your selfe to deny your selfe so much, as to reioyce that the losse of a fewe should bee the aduantage of many soules. Tho, why do I speake of losse? I speak that, as your feare, not my owne: and your affection causes that feare, rather then the occasion.

The

The God of the harueſt ſhal ſend you a Laborer, more able, as careſull: That is my prayer, and hope, and ſhall bee my ioy. I dare not leaue, but in this expectation, this aſſurãce. What-euer become of me, it ſhall be my greateſt comfort to hear you cõmend your change; and to ſee your happy progreſs in thoſe wayes I haue both ſhewed you, and beaten. So ſhal wee meete in the ende, and neuer part.

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Written to M^r. I. B, and Dedicated to my father, M^r. I. HALL.

EP. 10. *Against the feare of Death.*

YOu complaine, that you feare Deathe: Hee is no man, that doth not. Besides the paine, Nature shrinkes at the thought of parting. If you would learne the remedie, knowe the cause; For that hee is ignorant, & faithlesse. She would not be cowardly,

if shee were nor foolish. Our feare is from doubt, and our doubt from vnbeliefe: and whence is our vnbeleefe, but chiefly from ignorance? Shee knowes not what good is elſe-where: ſhee beleeues not her part in it. Get once true knowledge and true faith, your feare ſhall vaniſh alone. Aſſurance of heauenly things, makes vs willing to part with earthly. He cannot contemne this life, that knowes not the other. If you would deſpiſe earth therefore, thinke of heauen. If you would haue death eaſie, thinke of that glorious life that followes it. Certainely if we can indure paine, for health; much more ſhall we abide a fewe pangs, for glorie. Thinke how fondly wee feare a vanquiſht enemy. Lo, Chriſt hath triumpht ouer Death: hee bleedeth and gaſpeth vnder vs; and yet we tremble. It is enough to

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vs, that Christ died: Neither would he haue died, but that we might die with safetie, and pleasure.

Thinke, that death is necessarily annexed to nature: Wee are for a time, on condition that wee shall not be; wee receiue life, but vppon the tearmes of redeliuerie. Necessitie makes some things easie; as it vsually makes easie things difficult. It is a fond iniustice to embrace the couenant, and shrinke at the condition.

Thinke, there is but one common rode to all flesh: There are no by-paths of any fairer, or neerer way; no, not for Princes. Euen companie abateth miseries: and the commonnesse of an euill makes it lesse fearefull. What worlds of men are gone before vs; yea, how many thousãds out of one field? How many crownes and scepters ly piled vp at the gates

of death, which their owners haue left there, as spoyles to the Conqueror? Haue wee beene at so many graues, & so oft seene our selues die in our friends; and do wee shrinke when our course commeth? Imagine you alone were exempted from the common law of mankinde, or were condemned to *Methusalahs* age; assure your selfe death is not now so fearefull, as your life would then bee wearisome.

Thinke not so much what Death is, as from whom hee comes, and for what. Wee receiue euen homely messengers from great persons, not without respect to their maisters: And what matters it who hee bee, so hee bring vs good newes? what newes can bee better then this, That God sends for you, to take possession of a kingdome? Let them feare death,

which

which knowe him but as a pursuiuant sent from hell; whome their conscience accuses of a life wilfully filthy; and binds ouer secretly to condemnation: Wee knowe whither wee are going, and whom wee haue beleeued; Let vs passe on cheerefully, through these blacke gates, vnto our glory.

Lastly, knowe that our improuidence only addes terrour vnto death. Thinke of death, and you shall not feare it. Do you not see, that euen Beares, and Tigres, seeme not terrible to those that liue with them? Howe haue wee seene their keepers sport with them, when the beholders durst scarce trust their chaine? Bee acquainted with Death; though hee looke grimme vppon you, at the first, you shall finde him, yea, you shall

make him a good companion. Familiaritie cannot ſtand with feare. Theſe are receites enow. Too much ſtore doth rather ouerwhelme then ſatiſfie. Take but theſe, and I dare promiſe you ſecuritie.

FINIS.

The second Decade of Epistles.

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The second Decade of Epistles.

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To Sr. Robert Darcy.

Ep. I. The estate of a true, but weake Christian.

IF you aske how I fare: Sometimes, no man better; and, if the fault were not my owne, Alwayes. Not that I can commaund health, & bid the world smile when I list. How possible is it for a man to bee happie without these; yea in spight of them? These thinges canne

neither

neither augment, nor empaire those comforts, that come from aboue. What vse, what sight is ther of the starres, when the sunne shines? Then onely can I finde my self happy, when (ouer-looking these earthly things) I can fetch my ioy from heauen. I tell him that knowes it, the contentments that earth can afford her best Fauourites, are weake, imperfect, changeable, momentany; and such, as euer end in complaint. Wee sorrow that wee had them; and, while wee haue them, we dare not trust them: Those from aboue are full, and constant. What an heauen do I feele in my self, when (after many trauerses of meditation) I finde, in my heart, a feeling possession of my God! When I can walke, and conuerse with the God of heauen, not without an openesse of heart, and familiarity: When my soule

hath

hath caught fast and sensible hold of my Sauiour; and either pulls him down to it selfe, or rather lifts vp it selfe to him; and can and dare secretly auouch, I knowe whom I haue beleeued: When I can looke vpon all this inferiour creation, with the eyes of a stranger, & am trãsported to my home in my thoughts; solacing my selfe in the view and meditation of my future glory, and that present of the Saints: When I see wherefore I was made, and my conscience tells mee *I* haue done that for which *I* came; done it, not so as I canne boast, but so as it is accepted; while my weakenesses are pardoned, and my actes measured by my desires, and my desires by their sinceritie; Lastly, when I can finde my selfe (vpon holy resolution) made firme & square, fit to entertaine all euents;

the

the good with moderate regard, the euill with courage and patience, both with thanks; ſtrongly ſettled to good purpoſes, conſtant and cheerefull in deuotion; and, in a word, ready for God, yea full of God. Sometimes I can be thus, and pity the poore and miſerable proſperity of the godleſſe; and laugh at their moneths of vanitie, and ſorrow at my owne: But then againe (for why ſhould I ſhame to confeſſe it?) the world thruſts it ſelfe betwixt me and heauen; and, by his darke and indigeſted parts, eclipſeth that light which ſhined to my ſoule. Now, a ſenſeleſſe dulneſſe ouer-takes mee, and beſots mee; my luſt to deuotion is little, my ioy none at all: Gods face is hid, and I am troubled. Then I begin to compare my ſelfe with others, and thinke, Are all

men

men thus blockish and earthen? or, am I alone worse then the rest, and singular in my wretchednesse? Nowe I carie my carcasse vp and downe carelesly, and (as dead bodies are rubbed, without heate) I doe in vaine force vpon my selfe delights, which others laugh at: I endeuour my wonted worke; but without an heart; there is nothing is not tedious to mee, no not my selfe.

Thus I am, till I single my selfe out alone, to him that alone canne reuine mee: I reason with my selfe, & confer with him; I chide my selfe, and intreat him: and, after some spirituall speeches interchanged, I renue my familiaritie vvith him; and he the tokens of his loue to me. Lo, then I liue againe, and applaud my selfe in this happinesse, and wish it

might

might euer continue, and think baſely of the world in compariſon of it. Thus I hold on, riſing and falling; neither knowe, whether I ſhould more praiſe God for thus much fruition of him, or blame my ſelfe for my inconſtancie in good; more reioice, that ſometimes I am well, or grieue that I am not ſo alwaies. I ſtriue, and wiſh, rather then hope, for better. This is our warfare; we may not looke to triumph alwaies: wee muſt ſmart ſometimes, & complaine; and then againe reioyce that we can complaine; and grieue that we can reioyce no more, and that we can grieue no more. Our hope is, If wee be patient, wee ſhall once be conſtant.



To Sr. Edmvnd Bacon.

EP. 2. Of the benefit of Retiredneſſe, and ſecrecie.

SVſpect (if you can) that, becauſe now many cold winds blowe betwixt vs, my affection can be cooler to you. True loue is like a ſtrong ſtreame, which the further it is from the head, runnes with more violence. The thoughts of thoſe pleaſures *I* was wont to finde in your preſence, were neuer ſo delightful, as now when I am

barred

barred from renuing them. I wish me with you; yea (if I could or might wish to change) I should wish mee your selfe. To liue hidden, was neuer but safe, and pleasant; but now, so much better, as the world is worse. It is an happinesse, not to bee a witnesse of the mischiefe of the times; which it is hard to see, and bee guiltlesse. Your Philosophical Cell is a safe shelter from tumults, from vices, frō discontentments. Besides that liuely, honest, and manly pleasure, which arises from the gaine of Knowledge in the deepe mysteries of Nature; How easie is it, in that place to liue free from the common cares, from the infection of common euils. Whether the Spaniard gaine or saue by his peace, and how hee keepes it; and whether it were safer for the States to lay downe armes, and bee at once

still

ſtill and free; Whether the Emperours truce, with the Turke, were honourable and ſeaſonable; or whether *Venice* haue wonne or loſt by her late iarres; are thoughts that dare not looke-in at thoſe doores. Who is enuied, and who pitied at Court; Who buyes hopes, and kindeneſſe deareſt; who layes ſecret mines to blowe vp another, that himſelfe may ſucceede, can neuer trouble you: Theſe cares dare not enter into that Sanctuarie of Peace. Thence you cã ſee how all, that liue publique, are toſſed in theſe waues, and pitty them. For, great places haue ſeldome ſafe and eaſie entrances: and (which is worſt) great charges can hardly bee plauſibly wielded, without ſom indirect policies. Alas! their priuiledges cannot counteruaile their toile. Wearie dayes, and reſtleſſe nights,

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ſhort liues and long cares, weake bodies, & vnquiet mindes attend lightly on greatneſs. Either Clients break their ſleepe in the morning, or the intention of their minde driues it off from the firſt watch: Either ſutes or complaints thruſt themſelues into their recreations; and Packets of Letters interrupt their meales. It is euer Terme with them, without Vacation. Their buſineſſes admit of no night, no holiday: Lo, your priuacie frees you from all this, and what-euer other glorious miſerie. There you may ſleepe, and eate, and honeſtly diſport, and enioy your ſelfe, and cõmaund both your ſelfe and others. And, whiles you are happy, you liue out of the reach of Enuie; vnleſſe my praiſes ſend that gueſt thither: which I ſhould iuſtly condemne as the fault of my loue. No man offers to vnder-

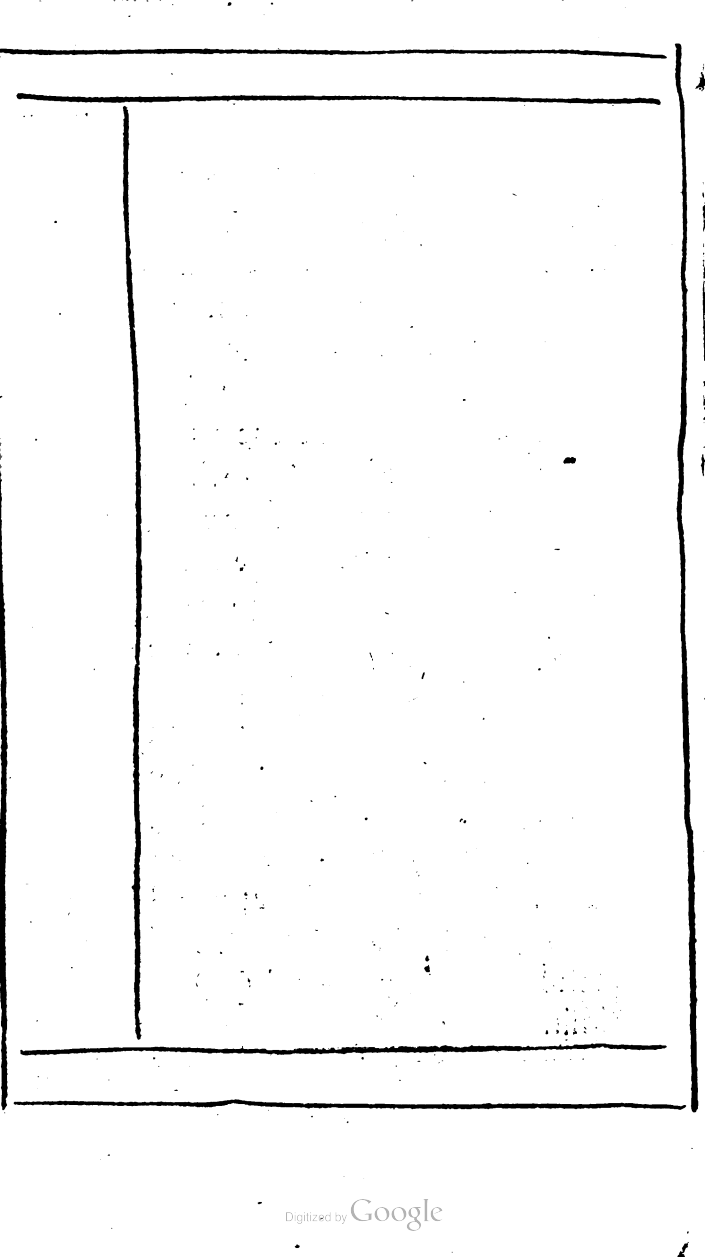
mine you, none to disgrace you: you could not want these incõueniences abroad. Yea, let a mã liue in the open world, but as a looker on, hee shall be sure not to want abundance of vexations. An ill minde holds it an easie torment, to liue in continuall sight of euill; if not rather a pleasure: but, to the well disposed, it is next to hell. Certainly, to liue among Toades & Serpents, is a Paradise to this. One iests pleasantly with his Maker: another makes himself sport with Scripture. One fills his mouth with oathes of sound: another scoffes at the religious. One speakes villany; another laughes at it; a third defends it. One makes himself a Swine; another a Diuell: Who (that is not all earth) can endure this? who cannot wish himself rather a desolate Hermite, or a close prisoner? Euery euill we see, doth ei-

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ther vexe, or infect vs. Your retiredneſſe auoids this; yet ſo, as it equally eſcapes all the euills of Solitarineſſe. You are full of friends; whoſe ſociety, intermixed with your cloſenes, makes you to want little of publique. The Deſert is too wilde, the City too populous: the Country is only fit for reſt. I knowe, there want not ſom obſcure corners, ſo haunted with dulneſs, that as they yield no outward vnquietnes, ſo no inward cõtentment. Yours is none of thoſe; but ſuch as ſtriues rather, with the pleaſure of it, to requite the ſolitarineſſe. The Court is for honour, the City for gain, the Country for quietneſſe; A bleſsing, that neede not (in the iudgement of the wiſeſt) yield to the other two. Yea, how many haue we knowen, that hauing nothing but a cote of thatch to hide thẽ frõ heauen, yet haue pittied the care-

full

full pomp of the mighty? How much more may thoſe which haue full hands, and quiet hearts, pitty them both? I do not ſo much praiſe you in this, as wonder at you. I know many vpon whom the conſcience of their wants, forces a neceſſary obſcurity; who if they can ſteale a vertue out of neceſsity, it is well: but, I no where knowe ſo excellent parts ſhrouded in ſuch willing ſecrecie. The worlde knowes you, and wants you; and yet you are volũtarily hid. Loue your ſelf ſtil; & make much of this ſhadow, vntill our cõmon mother call you forth to her neceſſary ſeruice, & charge you to neglect your ſelfe, to pleaſure her. Which once don; you know where to finde Peace. Whether others applaud you, I am ſure you ſhall your ſelf: and I ſhall ſtill magnifie you, and (what I can) imitate you.


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To Mr. John Whiting.

EP. 3. An Apologeticall discourse of the Marriage of Ecclesiasticall persons.

I Knowe not, whether this quarrell bee worthy of an answer, or rather of a silent scorne; or if an answere, whether merry or serious. I doe not willingly suffer my penne to wade into questions: Yet, this argument seemes shallowe enough for an Epistle. If *I* free not this Truth, let

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me be punished with a diuorce. Som idle table-talk cals vs to plead for our wiues. Perhaps som gallants grudge vs one, who can be cõtent to allow thẽselues more. If they thought vviues curses, they would afford thẽ vs. Our mariage is censured (I speak boldly) of none but them, which neuer knew to liue chastly in mariage; who neuer knew *Grãtians* true distinction of *Virginitie*. What care we for their cẽsure, where God approues? But some perhaps maintain it, out of iudgemẽt: Bid them make much of that, which *Paul* tells them, is *a doctrine of Diuels*. Were it not for this opiniõ, the church of *Rome* would want one euidẽt brãd of her Antichristianisme. Let their shauelings speak for thẽselues; vpon whom, their vnlawfull vow hath forced a wilfull & impossible necessity. I leaue them to scan the olde rule of

virg. {Carnis, Mẽtis

Caus. 35. q. 5. C. Tunc saluabitur. Mulier suam virginitatem bene seruat, si ideo nubat vt filios pariat ad iustitiam.

In turpi voto muta decretum; if they had not rather, *Cautè si non castè*. Euen moderate Papists will graunt vs free, because not bound by vow; no not so farre as those olde *Germans*, *pro posse et nosse*. Or what care wee, if they grant it not? while wee holde vs firme to that sure rule of *Basil* the great; **He that forbids what God inioynes, or inioynes what God forbids, let him bee accursed*. I passe not what I heare men, or Angels say, while I hear God say, *Let him be the husband of one wife*. That one word shal cõfirme me, against the barking of all impure mouths. He that made mariage, saies it is honorable: what care wee for the dishonour of those that corrupt it? yea, that which Nature noteth with shame, God mentions with honour, [a] τιμιος ἡ κοίτη; [b] *Greg.* with the title of *opus castũ*; *Paphnutius*, of σωφροσύνη, chastity.

Profitentur continentiã corporum, in incontinẽtiam debacchantur animorum. De Rom. Cler. Saluianus.

*Qui vetat quod Deus, præcepit, aut præcipit quod Deus vetuit, maledictus habeatur ab omnibus qui amant Dominum. In Moralib. tum. ca 14. a Heb. 13. *The Mariage Bed is honorable.*

[b] Non quia peccatum sit coniugibus commiscere: hoc enim opus castum non habet culpã in coniuge, &c. Gregory in Psal. Pœnit.

But,

But, if God ſhould be iudge of this controuerſie, it were ſoone at an end; who, in the time euen of that legall ſtrictneſſe, allowed wedlocke, to the miniſters of his ſanctuarie. Let Cardinall *Panormitan* be heard ſpeake. [c] *Continencie*, ſaith he, *in Clergie men is neither of the ſubſtance of their order, or appointed by any law of GOD.* And *Gratian*, out of *Auguſtine*, yet more.

[d] *Their mariage*, ſayth hee, *is neither forbidden by legall, nor Euangelicall, nor Apoſtolike authoritie.* God neuer impoſed this law of Cõtinence: who then? [e] The Church. As if a good ſpouſe would gainesay what her husband willeth: But, how well? Heare, O ye Papiſts, the iudgement of your owne Cardinall; and confeſſe your mouths ſtopped. [f] *But Ibeleeue* (ſaith hee) *it were for the*

good

σωφροσύνην δὲ ἐκκλῆσις ἢ τὴν τῆς νομίμου γυναικὸς συνδιαζευξιν.
Socrat. hiſt. eccleſ.

[c] Continentia non eſt in clericis ſecularibus de ſubſtantia ordinis, nec de iure diuino. Pan.

[d] Copula ſacerdotalis nec legalis, nec Euangelica, nec Apoſtolica authoritate prohibetur. 26. q 2. c ſors. ex Aug.

[e] Only ex ſtatuto Eccleſiæ. *Durand.* 4. Diſt. 37. q 1. *Tom.* in. 2. 2. q. 88. art. 11.

[f] Sed credo pro bono & ſalute eſſe animarum (quod eſſet ſalubre ſta-

good and safetie of many soules, and would be an wholesome law, that those which would, might marrie; For that, as experience teacheth vs, a contrarie effect followes vpon that lawe of Continencie; since at this day they liue not spiritually, neither are cleane, but are defiled with vnlawfull copulation, to their great sinne: whereas with their owne wife it might bee chastitie. Is this a Cardinall, thinke you, or an Huguenot? But, if this red hat bee not worthie of respect; Let a Pope himself speake out of *Peters* Chaire. *Pius* the second, as learned as hath sitte in that roome this thousande yeares; g *Marriage* sayth hee, *vpon great reason was taken from the Clergie*; but, vpon greater reason is to bee restored. What neede wee other iudge? How iust this law is, you see; see now how ancient: For, some

tutum) vt volentes possint contrahere; quia experientia docente, cõtrarius prorsus effectus sequitur ex illa lege cõtinentiæ; cũ hodie non viuant spiritualiter nec sint mundi, sed maculãtur illicito coitu cum eorum grauissimo peccato, vbi cũ propriâ vxore esset castitas. *Panormit.* de Cler. coniug. cap. Cum olim.

g Sacerdotibus magna ratione sublatas nuptias, maiore restituendas videri; *In the record of* Platina *himselfe* In vita Pij. 2.

doc-

doctrines haue nothing to plead for them, but Time. Age hath beene an old refuge for Falshood. *Tertullians* rule is true; *That, which is first, is truest*. What the auncient Iewish Prelates did, *Moses* is cleare: what did the Apostles? Doth not [h] *Paul* tell vs that both the rest of the Apostles, and the brethren of the Lord, and *Cephas*, had wiues, and (which is more) carried them still along in their trauells? For that childish elusion of [i] ἀδελφὴν γυναῖκα, who canne abide, but to laugh at? Doth not [k] *Clemens* of *Alexandria* (a father not of more antiquitie, then credit) tell vs, that *Peter*, *Philip*, and *Paul* himselfe, were maried? and this last (tho vnlikest) how is it confirmed by *Ignatius*, in his Epistle to the *Philadelphians*? Yea, their owne Cardinall, learned [l] *Caietane*, doth both auouch

h Μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιαγειν, &c. 1. Cor. 9. 5. &c.

i Rhemists read it a woman a sister.

k *Clemens*, citatus etiam ab *Euseb.* l. 3. c. 13. *Petrum* cum vxorem suã ad mortem duci cerneret hortatum & consolatum his verbis, μέμνησο ὦ ἄνδρα τοῦ Κυρίου.

l In illud, ad Philip. συζυγὲ γνησιε

uouch and euince it. This was their practice: what was their Constitution? Looke in these Canons, which the Romish Church fathers vpon the Apostles, and *Franciscus Turrian* their Iesuite sweates to defend it in a whole volume: There you finde, Canon. 5. enacted that [m] *no Bishoppe, Presbyter, Deacon, shall forsake his wife* (προφάσει εὐλαβείας) *in pretence of religion, vpon paine of deposition.* It would moue laughter, to see how the Iesuites gnaw vpon this bone, and suck-in nothing but the blood of their owne iawes; [n] while the sixt Generall Councell auerres and proclaimes this sense truely Apostolicall, in spight of all contradiction.

Follow the times now, and descende lower; what did the ages succeeding? Search recordes:

m Επισκοπος, ἢ πρεσβύτερος, ἢ διάκονος ἁπλῶς τὴν ἑαυτοῦ γυναῖκα μὴ ἐκβαλλέτω (non ejiciat) προφάσει εὐλαβείας: ἐὰν δὲ ἐκβάλῃ, ἀφοριζέσθω· ἐὰν δὲ καὶ μείνῃ, καθαιρείσθω. Can. Apost. 5.

n *Constant.* 6. l. 3. Can. Quoniam. Canon Apostolicæ ἀκριβείας. Nos, sequentes veterem Canonem Apostolicæ ἀκριβείας, & constitutiones sacrorũ virorum, legales nuptias amodò valere volumus, &c.

What-

What-euer some palpably-foysted Epistles of Popes insinuate; they married, without scruple of any contrarie iniunction. Many of those ancients admired virginitie; but, imposed it not. Amongst the rest, °*Origen* (tho himselfe a wilfull Eunuch) is faine to perswade the sonnes of Clergie men, not to bee proud of their Parentage. After this, when the fathers of the *Nicene* Councell went about to enact a law of Continency, *Socrates* the Historian expresses it thus: ℘ *It seemed good* (sayth hee) *to the Bishoppes to bring in a new law into the Church.* It was then newē, and they but would haue brought it in; therefore before it was not: where we know how *Paphnutius*, himselfe a Virgin, famous for holinesse, famous for miracles; rising (ἐβοα μεγα) cryed loud, that they ought not to lay

° Qui a Christianis parentibus enutriti sūt, &c. maximè si fuerint ex patribus sacerdotali fede dignificatis. i. Episcopatus, presbyteratus, aut diaconatus ne ꝑlorientur. Orig. Tract. 8. in Matth.

℘ Visum erat Episcopis legé nouam introducere in Ecclesiam. Socr. l. 1. c. 8.

* Signa per *Paphnutium* non minus quàm dudum per Apostolos fiebant. *Ruffin.* l. 1. c. 4. *Paphnutius*, miraculis & pietate clarus, obtinuit in Nicena synodo ha-

this

this (βαρον ζυγον) heauie yoke, vpon men of the Church. His Arguments wan assent. Hee spake and preuailed. So this libertie was still continued and confirmed. If this bee not plaine enough; Holy [q] *Athanasius*, a witnesse past exception, shall serue for a thousand histories till his age.

[r] *Many Bishoppes*, sayth hee, *haue not married; and contrarily Monkes haue beene fathers of children: as contrarily, you see Bishoppes the fathers of children; and Monkes that haue not sought posteritie.* Would you yet haue instances of the former, and the next age? Here you haue [t] *Numidicus* the Martyr, a maried Presbyter; [t] *Cheremon* of *Nilus*, a married Bishoppe; [v] *Demetrianus* Bishop of *Antioch*, whose sonne *Domnus* succeeded *Paulus Samosate-*

bendum pro castitate cũ propria vxore concubitum Socra. l. 1. c. 8

[q] In Epist. ad *Dracont.*

[r] Multi ex episcopis matrimonia nõ inierũt; Monachi cõtrà parentes liberorũ facti sũt: quemad modũ vicissim Episcopos filiorum patres, & Monachos generis potestatẽ nõ quẽsiuisse animaduertas. *Athanas.* Epistola. ad *Dracontium.*

[s] *Numidicus* presbiter, qui vxorẽ concrematã & adhærentem lateri lætus aspexit. *Cyprian.* l. 4. Ep. 10.

[t] Ex *Dyonisio. Euseb.* l. 6. c. 41

[v] *Euseb.* l. 7. cap. 29.

nus;

nus; *Philoromus* and *Phileas BB.* of the Thmuites; *Gabinius* brother of *Eutychianus* B.B. of *Rome*; The father of *Nazianzen*, *Basil*, and the other [x]*Gregorie*, *Hilarius*, and that good *Spiridion* Bishop of *Cyprus*, of whom *Sozomen* giues so direct testimony. To omit others, what shold I speake of many Bishoppes of *Rome*, whose sonnes not spurious, as now a-dayes, but (as Pope *Vrban* himselfe witnesses) [z] lawfully begot in wedlocke, followed their fathers in the Pontificall chaire. [a] The reason whereof, that Pope himself ingenuously rendereth; for that *mariage was euery where lawfull to the Clergy, before the prohibition* (which must

Euseb. l. 8. c. 9. *Gregorius* verò apud Nazianzum oppidum in locum patris sui episcopus subrogatus *Ruffin.* l. 2. c. 9.

x *Gregor. Nissen* frater *Basilij*, teste *Nicephoro*, vxoratus, vxorem & liberos habuit: sed non propterea fuit in rebus et exercitijs diuinis inferior vel deterior. *Sozom*

z De legitimis coniugijs nati.

a Cùm ergo ex sacerdotibus nati in summos Pontifices legantur esse promoti, non sunt intelligendi de fornicatione sed de legitimis connubiis nati; quæ sacerdotibus vbique ante prohibitionem licita erant, et in Orientali ecclesia vsque hodie eis licere probantur, Dist. 56. *Cenoman.*

needes

needes bee late) *and in the Easterne Church to this day is allowed.* What need we more testimonies or more exãples? What euer [b]*Heliodorus*, Bishop of *Trica* (a man fitter for a wanton loue-storie, then a Church controuersie) brought into the Church of *Thessalia*, *Socrates* thus flatly writes of those Bishoppes of his time; [c]*For many of them in the place and function of Bishops, beget children of their lawful wiues.* This was practiced: see what was decreed in that sixt general [d]Coũcel of *Constantinople*, to this purpose, to the confusion of all replyers. If any Protestant Church in Christendome can make a more peremptory, more full and absolute, more cautelous de-

[b] *The author of the Aethiopick historie.*

[c] Nam non pauci illorum, dũ Episcopatũ gerunt, etiã liberos ex vxore legitimâ procreant. *Socrat.* l. 5. cap. 22.

[d] *The words of that Councel are thus truly translated by Chemnitius;* Quoniam in Romana ecclesia, loco canonis seu decreti, traditum esse cognouimus, vt ij qui digni habẽdi sunt ordinatione diaconi vel presbyteri profiteãtur se deineeps cum vxoribus suis nõ congressuros; nos sequentes veterem canonem Apostolicæ, sinceræ, exquisitæ & ordinatæ constitutionis, legitimas sacrorũ virorũ cohabitationes coniugales etiã ex hodierno die in posterũ valere ratas & firmas esse volumus; nullo modo eorũ cum vxoribus propriis coniũctionẽ seu copulationẽ dissoluentes. Itaq; si quis dignus inueniatur &c. is minime prohibẽdus est ad hũc gradũ ascẽdere, ideo quòd cũ legitimâ vxore cohabitet. Nec tẽpore ordinationis sũæ ab eo postuletur, seu cogatur vt abstinere velit aut debeat legitimo cõgressu cũ propriâ vxore.

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cree for the mariage of Eccleſiaſtical perſons, let mee bee condemned as faithleſſe: A place, I grant, miſerably handled by our aduerſaries; and becauſe they cannot blemiſh it enough, indignely torne out of the *Councels*. What dare not impudency doe? Againſt all evidences of Greeke Copies, againſt their owne *Gratian*, againſt pleas of antiquity. This is the readieſt way; Whom they cannot anſwer, to burn; what they cannot ſhift off, to blot out; and to cut the knot, which they cannot vntie. The Romaniſts of the next age were ſomewhat more equall: who, ſeeing themſelues preſſed with ſo flat a decree, confirmed by authoritie of Emperours, as would abide no deniall, began to diſtinguiſh vpon the point; limiting this libertie onely to the Eaſterne Church, and granting that all

Citat. a *Nilo* Theſalonicenſi.

the

the Clergy of the East might marry, not theirs. So Pope *Steuen the second* freely confesses: [e] *The tradition* (saith hee) *of the Easterne Churches is otherwise, then that of the Roman Church. For, their Priests, Deacons, or Subdeacons are maryed; but, in this Church, or the Western, no one of the Clergie, frō the Subdeacon to the Bishop, hath leaue to mary.*

Liberally; but not enough: and if he yield this, why not more? shall that bee lawefull in the East, which in the West is not? Do the Gospels or laws of equity alter according to the foure corners of the world? doth God make differēce betwixt *Greece* & *Englād*? If it be lawefull, why not every where? if vnlawful, why is it done any where? So then you see, we differ not from the Church in this; but from the Romish Church: But this sacred councel

e Aliter se Orientaliū habet traditio Ecclesiarū: aliter huius sanctæ Romanæ Ecclesiæ. Nam eorum sacerdotes, diaconi, aut subdiaconi, matrimonio copulantur: Istius autem ecclesiæ vel occidentaliū nullus sacerdotum, a subdiacono vsq; ad episcopum, licentiam habet coniugium sortiendi. dist. 31

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doth not only vniuerſally approue this practice (with paine of depoſition to the gainſayers) but auouches it for a decree Apoſtolical. Iudge now, whether this one authority be not enough to weigh down an hundred pety Conuenticles, and many legions (if ther had beene many) of priuate cõtradictions. Thus, for ſeauen hundred yeares, you finde nothing but open freedom: All the ſcuffling aroſe in the eight age; wherein yet this violent impoſition found many & learned aduerſaries, & durſt not be obtruded at once. Lo, euẽ then, *Gregorie* the third, writing to the B B^s. of *Bauaria*, giues this diſiunct charge; [t] *Let none keep an harlot or a cõcubine: but either let him liue chaſtly, or marrie a wife; whom it ſhall not be lawfull for him to forſake*: According to that rule of Clerks cited from [g] *Iſidore*, and renu-

[f] Nemo ſcortã aut concubinam ad lat: ſed aut caſtè viuat, aut vxorem ducat; quã repudiare fas non eſto.
[g] Dist. 23.

ed

ed in the [h] Councell of *Mentz*, to the perpetual shame of our iuggling aduersaries. Nothing can argue guiltines so much, as vniust expurgations. [i] *Isidore* sayth, *Let them containe, or let them marte but one*: They cite him, *Let them containe*; and leaue out the rest: somewhat worse the the Diuell cited scripture. But, I might haue spared al this labor of writing, could I perswade whosoeuer either doubts, or denies this, to reade ouer that one Epistle which [k] *Huldericus* B B. of *Auspurge* wrote learnedly, and vehemently, to Pope *Nicolas* the first, in this subiect: which if it do not answer all cauils, & satisfie all Readers, and conuince all (not wilfull) aduersaries, let mee bee cast, in so iust a cause. There you shal see, how iust, how expedient, how ancient this liberty is; together with the feeble and iniurious grounds of for-

[h] Anno. 813

[i] Clerici castimoniã inuiolati corpori sempetuò conseruare studeant; aut certè vnius matrimonij vinculo fœderentur. *Isid.* reg. cleric.

[k] *Whether* Huldericus *or (as hee is somwhere intitled)* Volusianus, *I inquire not: the matter admits of no doubt.* Huldericus *Episcopus* Augustæ. *Anno.* 860. Aeneas Sylu. *in lua Germ. Heaian. Eccl. hist. l.* 2. c. 2. Fox, *in Act. & Monum.* hath it fully translated.

ced continencie: Reade it, and see whether you can desire a better aduocate. After him (so strongly did he plead, & so happily) for two hundred years more, this freedom still blessed those parts; yet, not without extreme opposition. Histories are witnesses of the busie, & not vnlearned cōbats of those times, in this argument. But now, when the body of Antichristianisme began to be complete, and to stand vp in his absolute shape, after a thousand yeares from Christ; this libertie, which before wauered vnder *Nicolas* 1. now by the hands of *Leo* 9. *Nicolas* 2. and that brand of hell, *Gregorie* 7. was vtterly ruined, wiues debarred, single life vrged: [1] A good turne for whoremaisters (saith *Auentine*) who now for one wife might haue six hundred Bed-fellowes.

But, how approued of the better

[1] *Auentinus l. 5. Gratū scortatoribus, quibus pro vna vxore sexcentas iā mulierculas ire licebat.*

sort

sort appeares (besides that the Churches did ring of him, ech-where, for Antichrist) in that at the[m] Councell of *Wormes* the French and German B B. depoſed this *Gregorie*, in this name (amongſt other quarells) for [n] ſeparating man and wife. Violence did this; not reaſō: neither was Gods will here queſtioned; but, the Popes wilfulneſſe. What broyles hereon inſued, let *Auentine* witneſſe.

The bickeringes of our Engliſh Clergie, with their *Dunſtanes*, about this time, are memorable in our owne Hiſt. which teach vs how late, how repiningly, how vniuſtly, they ſtooped vnder this yoke. I had rather ſend my Reader to *Bale* and *Fox*, thē abbridge their monumēts, to enlarge my owne.

[m] Anno. 1075.

[n] Maritos ab vxoribus ſeparat.

[o] Ex Interdicto ſacerdotum coniugio, grauiſſimam ſeditio gregem Chriſti perculit: nec vnquam talis lues populum Chriſti afflixit. *Auent.* l. 5. *Henric. Huntingdon.* de *Anſelmo.* l. 7. de An. 1100 in ſynodo Londinenſi: Prohibuit ſacerdotibus vxores, antè non prohibitas: Anſelm. (*ſaith that* Hiſtorian) *was the firſt that forbad mariage to the Clergie of* England (*and this was, about the yeare of our Lord*, 1080) *till then euer free.* Item *Fabianus* liberos aijt fuiſſe ſacerdotes per annos 030.

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I haue (*I* hope) fetcht this truth farre enough; and deduced it lowe enough, through many ages, to the midst of the rage of Antichristian tyrannie. There left our libertie; there began their bondage. Our libertie is happily renued with the Gospell: what God, what his Church hath euer allowed, we do inioy. Wherein wee are not alone: The *Greeke* Church, as large for extent as the *Roman* (and, in some parts of it, better for their soundnesse) do thus; and thus haue euer done.

Let Papists and Atheists say what they will; It is safe erring with GOD and his purer Church.

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To my Sister, Mrs. B. BRINSLY.

EP. 4. *Of the Sorrow not to be repented of.*

IT is seldome seene, that a silent griefe speedes well: for, either a mā must haue strong hands of resolution to strangle it in his bosome; or else it driues him to some secret mischiefe: whereas sorrow reuealed, is halfe remedied, and euer abates in the vttering. Your griefe was wisely disclosed; and shall bee as

strange-

ſtrangely anſwered. I am glad of your ſorrow; and ſhould weepe for you, if you did not thus mourne. Your ſorrow is, that you cānot enough grieue for your ſinnes. Let me tell you, that the Angells themſelues ſing at this lamentation; neither doth the earth afford any ſo ſweete muſicke in the eares of God. This heauineſſe is the way to ioy. Worldly ſorow is worthy of pitie, becauſe it leadeth to death: But, this deſerues nothing but enuie and gratulation. If thoſe teares were common, hell would not ſo enlarge it ſelfe. Neuer ſinne, repented of, was puniſhed: and neuer any thus mourned, and repented not. Lo, you haue done that, which you grieue you haue not done. That good GOD, whoſe act is his will, accounts of our wil as our deed. If he required ſorrow proportionable to the hainouſneſſe

of

of our sinnes, there were no end of mourning. Now, his mercy regards not so much the measure, as the truth of it; & accounts vs to haue that which we complaine to want. I neuer knew any truly penitent, which in the depth of his remorse, was afraid of sorowing too much; nor any vnrepentant, which wisht to sorrow more. Yea, let me tell you, that this sorrow is better, and more, then that deep heauinesse for sin, which you desire. Many haue beene vexed with an extreame remorse for som sin, from the gripes of a galled cõscience, which yet never cam wher true repẽtance grew; in whõ the cõsciẽce plaies at once the accuser, witnes, Iudge, tormẽtor: But, an earnest grief, for the want of grief, was neuer found in any but a gratious heart. You are happy, & complaine. Tell me, I beseech you; This sorrow

which

which you mourne to want, is it a grace of the spirit of God, or not? If not, why do you sorrow to want it? If it be, oh how happy it is to grieue for wāt of grace! The God of all truth & blessednes hath said, *Blessed are those that hunger and thirst after righteousnesse*; and, with the same breath, *Blessed are they that mourne: for, they shall be comforted*. You say, you mourne; Christ saith, you are blessed: you say you mourne; Christ saith, you shall bee comforted. Either now distrust your Sauiour, or else confesse your happinesse, and with patience expect his promised consolation. What do you feare? you see others stand like strong Oakes, vnshaken, vnremoued: you are but a reed, a feeble plant, tossed & bowed with euery winde; and with much agitation bruised: Lo, you are in tender and fauourable hands,

that

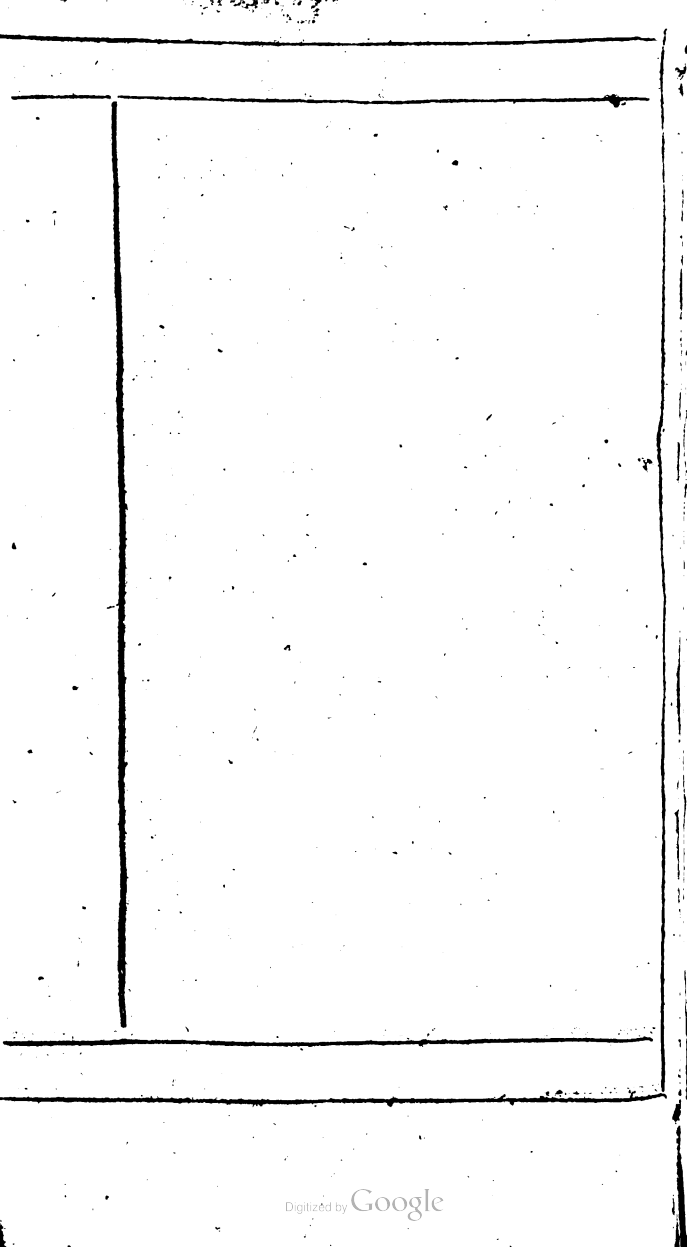
that neuer brake any, whom their ſins bruiſed; neuer bruiſed any whom temptations haue bowed. You are but flax; and your beſt is not a flame, but an obſcure ſmoke of grace: Lo, here his ſpirit is as a ſoft winde, not as cold water; he will kindle, will neuer quench you. The ſorrow you want, is his gift: Take heede leaſt while you vex your ſelfe with diſlike of the meaſure, you grudge at the giuer. Beggers may not chooſe. This portion hee hath vouchſafed to giue you, if you haue any, it is more then he was bound to beſtow: yet you ſay, What, no more? As if you tooke it vnkindely, that he is no more liberal. Euen theſe holy diſcontentments are dangerous. Deſire more (ſo much as you can) but repine not, when you do not attain. Deſire; but ſo as you be free from impatience, free from vn-

thank-

thankfulnes. Thoſe, that haue tried, cā ſay how difficult it is to complain, with due reſeruation of thanks. Neither know I whether is worſe, to long for good things impatiently, or not at all to deſire them. The fault of your ſorrow, is rather in your conceit, then in it ſelf. And, if indeed you mourne not enough, ſtay but Gods leiſure, and your eyes ſhall run ouer with teares. How many doe you ſee ſport with their ſinnes, yea bragge of them? How many that ſhould die for want of paſtime, if they might not ſin freely, and more freely talke of it? What a Saint are you to theſe, that can droup vnder the memory of the frailty of youth, and neuer think you haue ſpent enow teares! Yet ſo I encourage you in what you haue, as one that perſwades you not to deſiſt from ſuing for more. It is good to be

coue-

couetous of grace, and to haue our desires heerein enlarged with our receits. Weepe still, and still desire to weepe: but, let your teares be as the raine in a sun-shine; comfortable and hopefull: and let not your longing, sauour of murmur, or distrust. These teares are reserued; this hunger shall be satisfied; this sorrow shall be cõforted: There is nothing betwixt God and you, but time. Prescribe not to his wisedome: hasten not his mercy. His grace is enough for you: his glory shall bee more then enough.


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To Mr. Hvgh Cholmley.

Ep. 5. Concerning the Metaphraſe of the Pſalmes.

HEare not my immoderate ſtudies. I haue a body that controlls mee enough in theſe courſes; my friends neede not. There is nothing whereof I cold ſooner ſurfet, if I durſt neglect my body to ſatisfie my minde: But, vvhiles *I* affect knowledge, my weakeneſſe checks me and ſaies, *Better a little learning then no health.* I yield, and patiently abide my ſelfe

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debarred of my choſen felicity. The little I can get; I am no niggard of: neither am I more deſirous to gather, then willing to impart. The full handed, are comonly moſt ſparing. VVee veſſels, that haue any emptie roome, anſwer the leaſt knock with a hollow noiſe: you, that are full, ſound not. If we pardon your cloſeneſs, you may well beare with our profuſion: If there be any wrong, it is to our ſelues, that we vtter what we ſhould lay vp. It is a pardonable fault to do leſs good to our ſelues, that we may doe more to others. Amongſt other indeuors, I haue boldly vndertaken the holy meeters of *Dauid*; how happily, iudge you by what you ſee. Ther is none of all my labors ſo open to all cenſures; none, wherof I wold ſo willingly hear the verdit of the wiſe, and iudicious. Perhaps, ſome think the verſe harſh;

whoſe

whose nice eare regards roundnesse, more then sense: I embrace smoothnesse, but affect it not. This is the least good quality of a verse; that intends any thing but musicall delight. Others may blame the difficulty of the tunes: whose humour cannot be pleased without a greater offence. For, to say truth, I neuer could see good verse written in the wonted measures. I euer thought them most easie, and least Poeticall. This fault (if any) will light vpon the negligence of our people; which endure not to take paines for any fit variety. The French & Dutch haue giuen vs worthy examples of diligence, & exquisiteneſſe in this kinde. Neither our eares, nor voices are leſſe tunable. Heere is nothing wanting, but will to learne. What is this but to eate the corne out of the eare, because we wil

not abide the labour to grinde, and knead it? If the queſtion be, whether our verſe muſt deſcẽd to thẽ, or they aſcend to it; a wiſe moderatiõ I think would determine it moſt equall, that each part ſhould remit ſomwhat, and both meet in the midſt. Thus I haue endeuored to do, with ſincere intent of their good, rather then my own applauſe. For, it had been eaſie to haue reached to an higher ſtraine: but I durſt not; whether for the graue Maieſtie of the Subiect, or benefit of the ſimpleſt Reader. You ſhall ſtill note, that I haue laboured to keepe *Dauids* entire ſenſe, with numbers neither loſty, nor ſlubbred: which meane is ſo much more difficult to finde, as the buſineſſe is more ſacred; and the liberty leſſe. Manie great wits haue vndertaken this taske; which yet haue either not effe-

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cted it, or haue ſmothered it in their priuate desks, and denied it the common light. Amongſt the reſt, were thoſe two rare ſpirits of the *Sidneyes*; to whom, Poëſie was as naturall as it is affected of others: and our worthie friend, M^r. *Sylueſter*, hath ſhewed mee, how happily he hath ſometimes turned from his *Bartas*, to the ſweete Singer of *Iſrael*. It could not bee, that in ſuch aboundant plentie of *Poëſie*, this worke ſhould haue paſt vnattempted: would God I might liue to ſee it perfected, either by my owne hand, or a better. In the mean time, let me expect your vnpartial ſentence, both concerning the forme, and ſenſe. Lay aſide your loue, for a while; which too oft blinds iudgement. And as it vſes to be done in moſt equal proceedings of Iuſtice, ſhut me out of doores, while my verſe

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is discussed: yea, let mee receiue not your censure onely, but others by you: this once (as you loue me) play both the *Informer* and the *Iudge*. Whether you allow it, you shall encourage me; or correct, you shall amend me. Either your starres or your spits (that I may vse *Origens* notes) shall be welcome to my margent. It shall bee happy for vs, if God shall make our poore labours any way seruiceable to his Name, & Church.

Asterisc. Verū.

To



To M. Samvel Sotheby.

EP. 6. A Preface to his Relation of the Russian affaires.

TRauell perfiteth wisedome; and obseruation giues perfection to trauell: without which, a man may please his eyes, not feede his braine; and after much earth measured, shall returne with a wearie body, and an empty minde. Home is more safe, more pleasant; but lesse fruitfull of experience: But, to a minde not working and discur-

ſiue, all heauens, all earths are alike. And, as the end of trauell is obſeruation; ſo, the end of obſeruation is the informing of others: for, what is our knowledge if ſmothered in our ſelues, ſo as it is not knowen to more? Such ſecret delight can content none but an enuious nature. You haue breathed many & cold ayres, gone farre, ſeen much, heard more, obſerued all. Theſe two yeares you haue ſpent in imitation of *Nebuchadnezar's* ſeuen; cõuerſing with ſuch creatures as *Paul* fought with at *Epheſus*. Alas! what a face, yea what a backe of a Church haue you ſeene? what manners? what people? Amõgſt whõ, ignorant ſuperſtitiõ ſtriues with cloſe Atheiſme, trechery with cruelty, one Diuel with another; while Truth & Vertue do not ſo much as giue any chalenge of reſiſtãce. Returning once to our *England* after this experience, I imagine you doub-

doubted whether you were on earth, or in heauē. Now thē (if you wil heare me, whō you were wont) as you haue obſerued what you haue ſeen, & writ tē what you haue obſerued; ſo, publiſh what you haue writtē: It ſhal be a grateful labor, to vs, to poſterity. I am deceiued, if the ficklenes of the Ruſsian ſtate, haue not yielded more memorable matter of hiſtory thē any other in our age, or perhaps many centuries of our predeceſſors. How ſhal I think, but that God ſēt you thither before theſe broils, to be the witnes, the regiſter of ſo famous mutations? He loues to haue thoſe iuſt euils which hee doth in one part of the world, knowen to the whole; & thoſe euils, which men doe in the night of their ſecrecie, brought forth into the Theater of the world; that the euill of mens ſinne being compared with the euill of his puniſhmēt, may iuſtifie

his

his proceedings & condemne theirs. Your worke shall thus honour him; besides your second seruice, in the benefit of the Church. For, whiles you discourse of the open Tyranny of that Russian *Nero*, *John Basilius*; the more secret, no lesse bloodie plots of *Boris*; the ill successe of a stolne Crowne, thos set vpon the head of an harmlesse sonne; the bold attempts and miserable end of a false, yet aspiring chalenge; the perfidionsnesse of a seruile people, vnworthy of better gouernours; the miscariage of wicked gouernours, vnworthy of better subiects; the iniust vsurpations of men, iust (tho late) reuenges of God, cruelly rewarded with bloud, wrong claimes with ouerthrowe, trecherie with bondage; the Reader, with some secret horror, shal draw in delight, and with delight in-

struction

ſtruction: Neither knowe I any relation whence he ſhall take out a more eaſie leſſon of iuſtice, of loyaltie, of thankfulneſſe.

But, aboue all, let the world ſee & commiſerate the hard eſtate of that worthie and noble Secretarie, *Buchinski*. Poore gentleman! his diſtreſſe recalles euer to my thoughts *Eſops* Storke, taken amongſt the Cranes: Hee now nouriſhes his haire, vnder the diſpleaſure of a forraine Prince; At once in durance, and baniſhmẽt. He ſerued an ill maſter; but, with an honeſt heart, with cleane hands. The maſters iniuſtice doth no more infect a good ſeruant, then the truth of the ſeruant can iuſtifie his ill maſter. A bad workeman may vſe a good inſtrument: and oft-times a cleane napkin wipeth a foule mouth. It ioyes me yet to think, that his pie-

tie

tie, as it euer held friendſhip in heauen, ſo now it wins him friends in this our other world: Lo, euen from our Iland inexpected deliuerance takes a long flight, and bleſſeth him beyond hope; yea rather, from heauen, by vs. That GOD, whom hee ſerues, will be knowen to thoſe rude and ſcarce humane Chriſtians, for a protector of innocence, a fauourer of truth, a rewarder of Pietie. The mercy of our gratious King, the cõpaſsion of an honorable Councellor, the loue of a true friend, and (which wroughtt all, and ſet all on worke) the grace of our good God, ſhal now looſe thoſe bonds, and giue a glad welcome to his libertie, and a willing farewel to his diſtreſſe. Hee ſhall, I hope, liue to acknowledge this; in the meane time, I do for him. Thoſe Ruſsian affaires are not more worthie of your

records,

records, then your loue to this friend is worthie of mine. For, neither cold this large Sea drowne or quench it, nor time and absence (which are wont to breed a lingring consumption of friendship) abate the heat of that affection, which his kindnesse bred, religion nourished. Both rarenesse, and worth shall commend this true loue; which (to say true) hath beene now long out of fashiō. Neuer times yeilded more loue, but, not more subtle. For, euery man loues himselfe in another, loues the estate in the person: Hope of aduantage is the loadstone that drawes the yrō harts of men; not vertue, not desert. No age afforded more Parasites, fewer friends: The most are friendly in sight, seruiceable in expectation, hollow in loue, trustlesse in experience. Yet now *Buchinski*, see & cōfesse thou hast found one friend, which hath made thee many:

on

on whome while thou bestowedst much fauour, thou hast lost none. I cannot but thinke how welcome, Libertie (which tho late, yet now at last hath lookt backe vpon him) shall bee to the Cell of his affliction; whe, smiling vpon him, shee shall lead him by the hand, and (like another Angel) open the yron gates of his miserable captiuitie, and (from those hard *Prestanes* and sauage *Christians*) carry him by the haire of the head, into this paradise of God. In the meane time I haue written to him as I could, in a knowen language, with an vnknowen hand; that my poor Letters of gratulation might serue as humble attendants to greater.

For your work, I wish it but such glad intertainment, as the profit, yea the delight of it deserues; and feare nothing, but that this long delay of

pub-

publicatiõ will make it ſcarce newes: We are all growen *Athenians*, and account a ſtrange report like to a fiſh, and a gueſt. Thoſe eyes and hands ſtaid it, which might do it beſt. I cannot blame you, if you thinke it more honored by the ſtay of his gratious peruſall, then it could be by the early acceptatiõ of the world. Eue the caſt garments of Princes are pretious Others haue in part preuented you; whoſe labors, to yours, are but as an *Eccho* to a long period: by whom, we heare the laſt ſound of theſe ſtirs, ignorant of the beginning. They giue vs but a taſte in their hand: you lead vs to the open fountaine. Let the Reader giue you but as much thank, as you giue him ſatisfaction; you ſhal deſire no more.

Finally, GOD giue vs as much good vſe, as knowledge of his iudge-

ments;

ments; the world, helpe of your labors; your selfe, incouragement; *Buchinski*, libertie.



To STANISLAVS BVCHINSKI, late Secretarie to DEMETRIVS Emp. of *Russia*.

EP. 7. Of the comfort of Imprisonment.

THe knowledge, that the eie giues of the face alone, is shallow, vncertaine, imperfect. For, what is it, to see the vtmost skin, or fauour of the visage; changeable with disease, changeable with passion? The eare (mee thinks)

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doth both most clearely discloſe the mindes of others, and knit them faſter to ours: which, as it is the ſenſe of diſcipline, ſo of friendſhip; commaunding it euen to the abſent, and in the preſent cherilhing it. This thing we haue lately proued in your ſelfe, moſt noble *Staniſlaus*: neerer examples wee might haue had; better, we could not. How many, how excellent things haue wee heard of you, from our common friend, tho moſt yours, which haue eaſily won our beleefe, our affections! How oft, how honourable mention hath hee made of your name! how frequently, how feruẽtly haue we wiſht you, both ſafety, and libertie! And now, Lo where ſhe comes, as the Greekes ſay, ἀπο μηχανῆς, & viſites her forlorne Client. Altho, I would not doubt to ſay that this outwarde durance of the

body,

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body, hath seemed more harsh to the beholders, then to your selfe, a wise man, and (which is more) a Christian; whose free soule, in the greatest straights of the outer man, flies ouer Seas and Lands, whither it listeth; neither can, by any distance of place, nor swelling of waues, nor height of mountaines, nor violence of enemies, nor strong barres, nor walles, nor guards, bee restrained from what place it selfe hath chosen. Lo, that enioyes God, enioyes it self, and his friends; and so feedes it selfe with the pleasure of enioying them, that it easily either forgets, or contemnes all other things. It is no *Paradoxe*, to say that *A wise Christian cannot bee emprisoned, cannot bee banished*: Hee is euer at home, euer free. For, both his libertie is within him, and his home is vniuersall. And

what is it, I beseech you (for you haue tried) that makes a prison? Is it straitnesse of walls? Then you haue as many fellowes, as there are men. For, how is the soule of euerie man pent within these clay-walles of the body, more close, more obscure! whence, shee may looke oft, through the grates of her busie thoughts; but, is neuer released in substance, till that God, who gaue vs our *Mittimus* into this Gaole, giue vs our Deliuerie, with a *Returne yee sonnes of Adam*: Thus, either all men are prisoners, or you are none. Is it restraint? How many (especially of that other sexe in those your Easterne partes) chamber vp themselues, for state; so as they neither see the Sunne, nor others them? How many superstitious men, for deuotion? How many obscure *Aglai*, for ease and careles-

lesnesse,

leſneſſe, keepe themſelues in their owne Cottage, in their owne village; & neuer walke foorth ſo much as to the neighbour townes? And what is your *Ruſſia* to all her inhabitants, but a large priſon, a wide Gally? yea, what other is the world to vs? How can hee complaine of ſtraitnes, or reſtraint, that roues all ouer the world, and beyond it? Tyranny may part the ſoule from the body; cannot confine it to the bodie. That which others do for eaſe, deuotion, ſtate, you doe for neceſsitie: why not as willingly, ſince you muſt do it? Do but imagine the cauſe other; & your caſe is the ſame with theirs which both haue choſen, and delight to keepe cloſe; yet hating the name of priſoners, while they embrace the condition. But, why do I perſwade you, not to miſlike that, which I pray

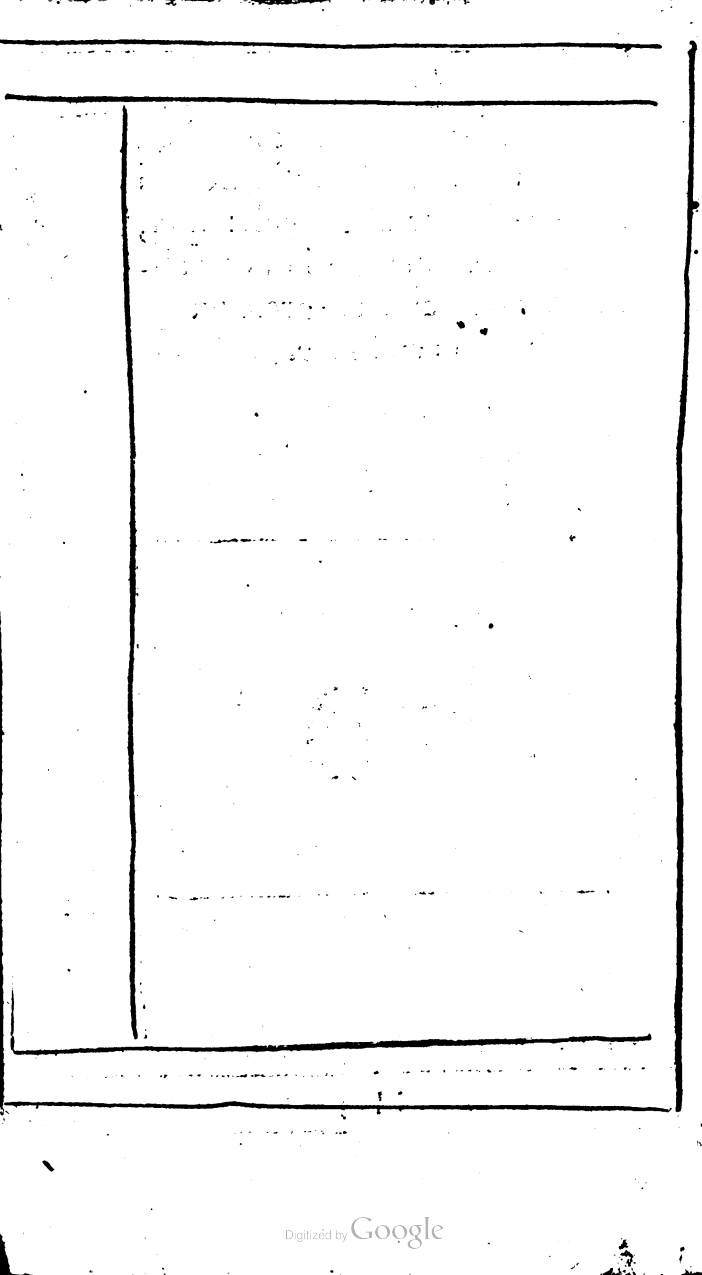
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you may forſake? I had rather you ſhould bee no priſoner at all; then to be a cheerfull priſoner vpon neceſsitie. If the doores bee open, my perſwaſion ſhall not hold you in: Rather our prayers ſhall open thoſe doores, and fetch you foorth into this common libertie of men; Which alſo hath not a little (tho an inferiour) contentment. For, how pleaſant is it to theſe ſenſes, by which wee men are wont to be led, to ſee & be ſeene, to ſpeake to our friends, and heare them ſpeake to vs; to touch and kiſſe the deare hands of our Parents and with them at laſt to haue our eyes cloſed? Either this ſhall befall you; or what hopes, what paines (I adde no more) hath this your careful friend loſt? and we, what wiſhes, what conſultations? It ſhall bee; I dare hope, yea beleeue it: Only thou our good

God

God giue ſuch ende, as thou haſt done entrance into this buſineſſe; and ſo diſpoſe of theſe likely indeuours, that whom we loue and honour abſent, we may at laſt in preſence ſee and embrace.

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To my father in law, Mr. GEORGE WENYFFE.

EP. 8. *Exciting to Christian cheerefulneſſe.*

YOu complaine of dulneſſe; a common diſeaſe, and incident to the beſt mindes, and ſuch as can moſt contemne vanities. For, the true Worldling hunts after nothing but mirth; neither cares how lawleſſe his ſport be, ſo it be pleaſant: hee faines to him-

ſelfe

ſelfe falſe delights, whē he wants: and, if he can paſſe the time, and chaſe away *Melancholy*, hee thinkes his day ſpent happily. And thus it muſt needs bee; while the world is his God, his deuotion can bee but his pleaſure: whereas the mortified ſoule, hath learned to ſcorne theſe friuolous and ſinfull ioyes; and affects either ſolid delights, or none; and had rather be dull for want of mirth, then tranſported with wanton pleaſures. When the world, like an importunate Minſtrel, thruſts it ſelfe into his chamber, and offers him Muſicke, vnſought; if hee vouch-ſafe it the hearing, it is the higheſt fauour he dare, or can yield: Hee rewards it not, hee commends it not; Yea, hee ſecretlie loathes thoſe harſh and iarring notes, and reiects them. For, hee findes a better conſort within, betwixt GOD

and

and himselfe, when hee hath a little tuned his heart with meditation. To speake fully, the World is like an ill foole in a play: the Christian is a iudicious spectator, which thinkes those iestes too grosse to bee laught at; and therefore entertaines that with scorne, which others with applause. Yet in truth, wee sinne, if wee reioyce not: There is not more errour in false mirth, then in vniust heauinesse. If Worldlings offende, that they laugh when they should mourne; wee shall offende no lesse, if wee droupe in cause of cheerefulnesse. Shall wee enuie, or scorne, to see one ioy in redde and white drosse, another in a vaine title; one in a daintie dish, another in a iest; one in a booke, another in a friend; one in a Kite, another in a Dogge; vvhiles vvee enioy the

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God of heauen, and are ſorrowfull? What dull metall is this we are made of? We haue the fountaine of ioy, and yet complaine of heauineſſe. Is there any ioy, without God? Certainly, if ioy be good, and all goodneſſe be frō him; whence ſhould ioy ariſe, but from him? And if hee be the Author of ioy; how are we Chriſtians, and reioyce not? What? doe wee freeze in the fire, and ſtarue at a feaſt? Haue we a good conſcience, and yet pine and hang down the head? When GOD hath made vs happy, do we make our ſelues miſerable? When I aske my heart *Dauids* queſtion, I knowe not whether I bee more angry, or aſhamed at the anſwer; *Why art thou ſad, my ſoule?* My body, my purſe, my fame, my friends; or perhaps none of theſe: only I am ſad, becauſe I am. And what if all theſe, what if more?

when

when I come to my better wits, Haue I a father, an aduocate, a comforter, a manſion in heauen? if both earth and hell conſpired to afflict me, my ſorrow cannot counteruaile the cauſes of my ioy. Now I can chalenge all aduerſaries; and either defie all miſeries, or bid all croſſes, yea death it ſelfe, welcome. Yet GOD doth not abbridge vs of theſe earthly ſolaces, which dare weigh with our diſcontentments, & ſometimes depreſs the balance. His greater light doth not extinguiſh the leſſer. If God had not thought them bleſſings, hee had not beſtowed them: and how are they bleſsings, if they delight vs not? Bookes, friends, wine, oyle, health, reputation, competency, may giue occaſions, but not bounds to our reioycings. We may not make them Gods riualls, but his ſpokeſ-men. In them-

ſelues

ſelues they are nothing; but, in God, worth our ioy. Theſe may be vſed; yet ſo as they may be abſent without diſtraction. Let theſe goe; ſo God alone be preſent with vs, it is enough: He were not God, if he were not All-ſufficient. Wee haue him, I ſpeake boldly; Wee haue him in feeling, in faith, in pledges, and earneſt; yea, in poſſeſsion. Why doe wee not enioy him? Why doe we not ſhake-off that ſenſeleſſe drowſineſſe, which makes our liues vnpleaſant; and leaue-ouer all heauineſs, to thoſe that want God; to thoſe that either knowe him not, or knowe him diſpleaſed?



To Mr. W. R. Dedic. to Mr. THOMAS BVRLZ.

EP. 9. Consolations of immoderate Griefe for the death of friends.

WHile the ſtreame of ſorrow runnes full, I knowe how vaine it is to oppoſe counſell. Paſsions muſt haue leaſure to digeſt. Wiſedome doth not more moderate them, then time. At firſt, it was beſt to mourne with you, and to mitigate your ſorrow, by bearing part; wherein, would GOD my burden could

be

be your eaſe. Euery thing elſe is leſs, when it is diuided; And then is beſt, after teares, to giue counſell: yet, in theſe thoughts I am not a little ſtraited. Before you haue digeſted grief, aduiſe coms too early; too late, when you haue digeſted it. Before, it was vnſeaſonable; after, would be ſuperfluous. Before, it could not benefit you; after, it may hurt you, by rubbing-vp a skinned ſore afreſh. It is as hard to chooſe the ſeaſon for counſell, as to giue it: and that ſeaſon is, after the firſt digeſtion of ſorrow; before the laſt If my Letters then meet with the beſt opportunity, they ſhall pleaſe me, and profit you: If not, yet I deſerue pardon, that I wiſhed ſo. You had but two Iewels, which you held precious; a Wife, and a Sonne: One was your ſelf diuided; the other, your ſelfe multiplied: You haue loſt

both

both, and well-neere at once. The losse of one caused the other, & both of them your iust griefe. Such losses, when they come single, afflict vs; but, when double, astonish vs; and, tho they giue aduantage of respite, would almost ouerwhelme the best patient. Lo, now is the trial of your manhood, yea of your Christianity: You are now in the lists, set vpon by two of Gods fierce afflictions; showe now what patience you haue, what fortitude. Wherefore haue you gathered, and layd vp, all this time, but for this brunt? Now bring forth all your holy stores to light, and to vse, and approue to vs in this difficulty, that you haue all this while beene a Christian in earnest. I knowe, these euents haue not surprised you on a suddain: you haue suspected they might com; you haue put-cases if they should

come. Thinges that are hazardous, may be doubted: but, certaine things are, and must bee expected. Prouidence abates griefe, and discountenances a crosse. Or, if your affection were so strong, that you durst not fore-thinke your losse; take it equally but as it falls. A wise man and a Christian, knowes death so fatall to Nature, so ordinary in euent, so gainfull in the issue, that I wonder hee can for this either feare or grieue. Doth GOD onely lend vs one another, and doe wee grudge when hee calls for his owne? So I haue seene ill debters, that borrow with prayers, keepe with thankes, repay with enmitie. Wee mistake our tenure: Wee take that for gift, which GOD intendes for loane; Wee are Tenants at will, and thinke our selues owners. Your wife and childe are

dead:

dead: Well; they haue done that for which they came.

If they could not haue died, it had beene worthy of wonder; not at all, that they are dead. If this condition were proper onely to our families, and friends, or yet to our climate alone; how vnhappy should we seeme to our neighbours, to our selues! Now it is common, let vs mourne that wee are men. Lo, all Princes and Monarchs daunce with vs in the same ring: yea, what speake I of earth? The God of Nature, the Sauiour of mē, hath trod the same steps of death? And doe wee thinke much to follow him? How many seruants haue wee knowen, that haue thrust themselues betwixt their Maister & death; which haue died, that their master might not dy? and shall we repine to die with ours? How truly may wē

say of this our *Dauid*, *Thou art worth ten thousand of vs*; yea, worth a world of Angels: yet he died, and died for vs. Who would liue, that knowes his Sauiour died? who can be a Christian, and would not be like him? Who can bee like him, that would not die after him? Thinke of this, and iudge whether all the world can hire vs not to die. I need not aske you, whether you loued those who you haue lost: Could you loue them, and not wish they might bee happy? Could they be happy, and not die? In truth, Nature knowes not what shee would haue; Wee can neither abide our friends miserable in their stay, nor happy in their departure: Wee loue our selues so well, that we cannot be content they should gaine by our losse. The excuse of your sorrow is, that you mourn for your selfe. True:

but,

but, compare these two, and see whether your losse or their gain be greater. For, if their aduantage exceede your losse; take heed, least while you bewray your loue in mourning for them, it appeare that you loue but your selfe in them. They are gone to their preferment, and you lament: your loue is iniurious. If they were vanished to nothing, I could not blame you, tho you tooke vp *Rachels* lamentation: But now, you knowe they are in surer handes then your owne: you knowe, that he hath taken them, which hath vndertaken to keep them, to bring them againe: You knowe, it is but a sleepe, which is miscalled *Death*; and that they shall, they must awake, as sure as they lie down; and wake more fresh, more glorious, then when you shut their eyes. What do we with *Christianitie*, if

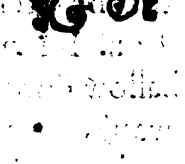
we beleeue not this? and if wee doe beleeue it, why doe wee mourne as the hopeleſs? But the matter, perhaps, is not ſo heauie as the circumſtance: Your croſſes came ſudden, and thicke; You could not breathe from your firſt loſſe, ere you felt a worſe. As if hee knew not this, that ſent both: As if he did it not on purpoſe. His proceedings ſeeme harſh; are moſt wiſe, moſt iuſt. It is our fault, that they ſeeme otherwiſe then they are. Doe we thinke, wee could carue better for our ſelues? O the mad inſolence of Nature, that dares controll, where ſhe ſhould wonder! Preſumptuous clay! that wil be checking the Potter. Is his wiſedome, himſelfe? Is he, in himſelfe, infinite? is his Decree out of his wiſedom; and doe wee murmur? Doe wee, fooliſh wormes, turne againe when he treads

vpon

vpon vs? What? doe you repine at that which was good for you, yea beſt? That is beſt for vs, which God ſeeth beſt: and that he ſees beſt, which he doth. This is Gods doing. Kiſſe his rod in ſilence, and giue glory to the hand that rules it. His will is the rule of his actions; and his goodneſs, of his will. Thinges are good to vs, becauſe he wills them: He wills them, becauſe they are good to himſelfe. It is your glory that he intends, in your ſo great affliction. It is no praiſe to wade ouer a ſhallow Ford: but, to cut the ſwelling waues of the Deepe, commendes both our ſtrength and skill. *It is no victorie, to conquer an eaſie and weake croſſe.* Theſe maine euils haue crownes anſwerable to their difficulty: Wreſtle now, and goe away with a bleſsing. Bee patient in this loſſe, and you

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ſhall once triumph in your gaine. Let God haue them with cheerefulneſſe, and you ſhall enioy God with them in glory.



To



To Mr. I. A. *Merchant.*

EP. 10. Against Sorrowe for worldly losses.

IT is fitter for mee to begin with chiding, then with aduice: what means this weake diſtruſt? Go on, and I ſhall doubt whether I write to a Chriſtian. You haue loſt your heart, together with your wealth: How can I but feare, leaſt this *Mammon* was your God? Hence was

Gods

Gods iealousie in remooving it; and hence your immoderate teares for losing it. If thus; God had not loued you, if he had not made you poore. To some, it is an aduantage to leese: you could not haue beene at once thus rich, and good. Now, heauen is open to you, which was shut before; & could neuer haue giuen you entrâce, with that lode of iniquitie. If you be wise in menaging your affliction, you haue changed the world for GOD, a little drosse for heauē. Let me euer lose thus, and smart when I cōplain.

But, you might haue at once retained both. The stomach, that is purged, must bee content to part with some good nourishment, that it may deliuer it selfe of more euill humors. God saw (that knowes it) you could not hold him so strongly, while one of your hands was so fastened vpon

the

the world. You see, many make themselues wilfully poore: why cannot you be content God should impouerish you? If God had willed their pouerty, he would haue cõmanded it: If he had not willed yours, he would not haue effected it. It is a shame for a Christiã, to see an Heathen philosopher laugh at his owne shipwracke; while himselfe houles out, as if all his felicity were imbarked with his substãce. How should we scorn, to think that an heathen man should laugh either at our ignorance, or impotence? ignorãce, if we thought too highly of earthly things; impotẽce, if we ouerloued them. The feare of some euils is worse thẽ the sense. To speake ingenuously; I could neuer see, wherin pouerty deserued so hard a cõceit. It takes away the delicacy of fare, softnesse of lodging, gaynesse of attyre,

and

and perhaps brings with it cõtempt: This is the worſt, and all. View it now on the better ſide: Lo, there quiet ſecuritie, ſound ſleepes, ſharpe appetite, free meriment; no feares, no cares, no ſuſpicion, no diſtemper of exceſſe, no diſcontentment. If I were Iudge, my tongue ſhould be vniuſt, if pouertie went away weeping. I cannot ſee, how the euills it brings, can cõpare with thoſe which it remoues; how the diſcommodities ſhould match the bleſsings of a mean eſtate. What are thoſe you haue loſt, but falſe friends, miſerable comforters? Elſe they had not left you. Oh ſlight and fickle ſtay, that windes could bereaue you of! If your care could go with them, here were no dammage: and, if it go not with them, it is your fault. Grieue more for your fault, then for your loſſe. If your negli-

gence,

gence, your riotous misspence had empaired your estate, then Satan had impouerisht you; now would I haue added to your griefe, for your sinne, not for your affliction: But now, since windes and waters haue done it as the officers of their maker; why should not you say with mee, as I with *Iob*, *The Lord hath taken*? Vse your losse well, and you shall finde that God hath crossed you with a blessing. And if it were worse then the worlde esteemes it, yet thinke not what you feele, but what you deserue: You are a stranger to your selfe, if you confesse not, that God fauours you in this whip. If hee had stripped you of better things, and scourged you with worse, you should still haue acknowledged a mercifull iustice. If you now repine at an easie correction, you are worthy of seue-

rity.

ritie. Beware the next, if you grudge and swell at this. It is next to nothing which you suffer: what can be further from vs, then these goods of outward estate? You need not abate either health, or mirth, for their sakes. If you do now draw the affliction neerer then hee which sent it, and make a forraine euil domesticall; if while God visits your estate, you fetch it home to your body, to your minde; thank your selfe that you will needes be miserable: But, if you loue not to fare ill; take crosses as they are sent, and go lightly away with an easie burden.

FINIS.

Errata.

Pag. 86. line 2. falls for faults. pag. 98. li. 1. nor for not.

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